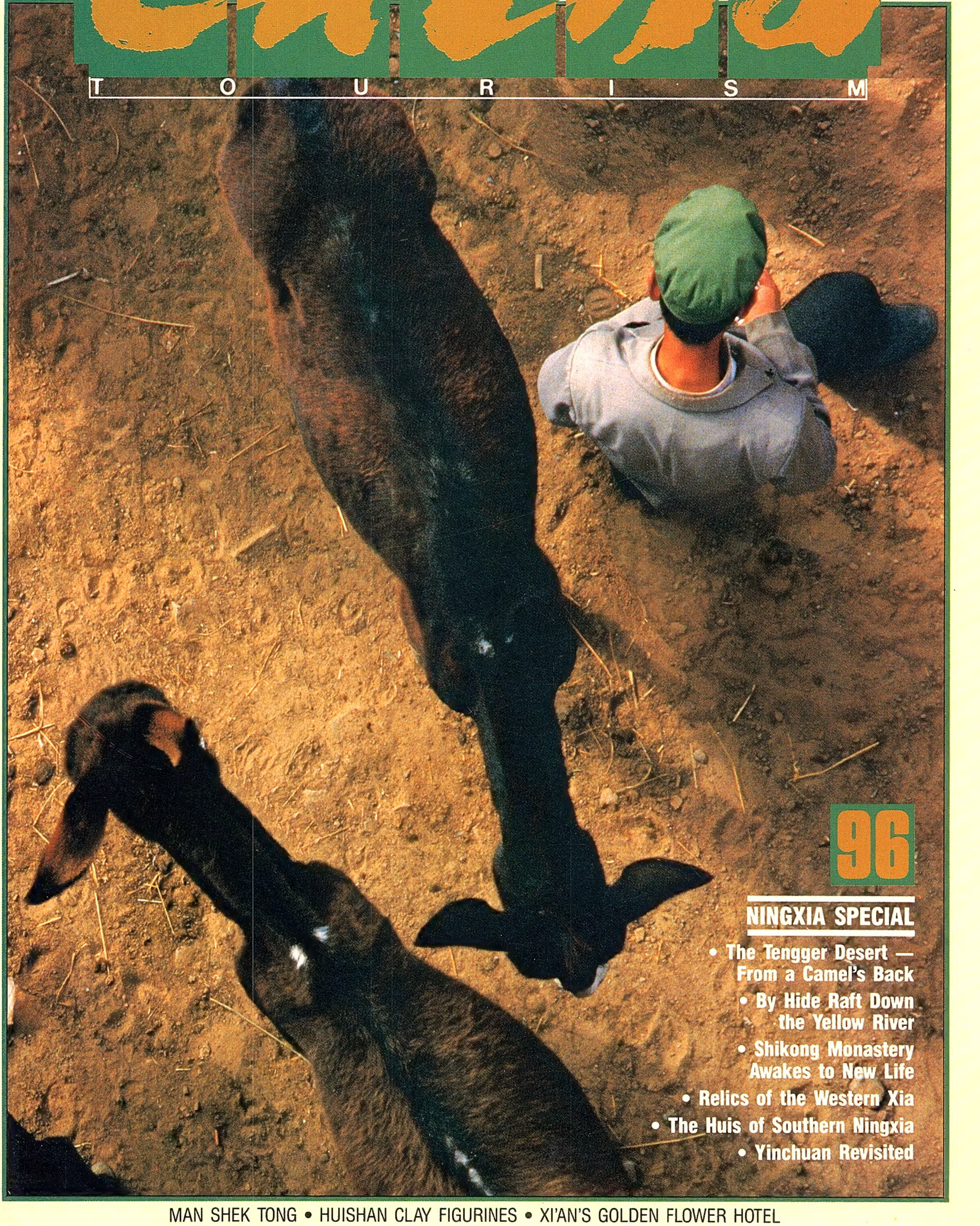
China
TOURISM

96



NINGXIA SPECIAL

- The Tengger Desert — From a Camel's Back
- By Hide Raft Down the Yellow River
- Shikong Monastery Awakes to New Life
- Relics of the Western Xia
- The Huis of Southern Ningxia
- Yinchuan Revisited

MAN SHEK TONG • HUISHAN CLAY FIGURINES • XI'AN'S GOLDEN FLOWER HOTEL

Jiangsu silk garments are highly appreciated by users from forty countries and regions, including Japan, Europe, America, Hongkong and Macau, for their fine material, fashionable style, novel design, excellent quality and prompt delivery.

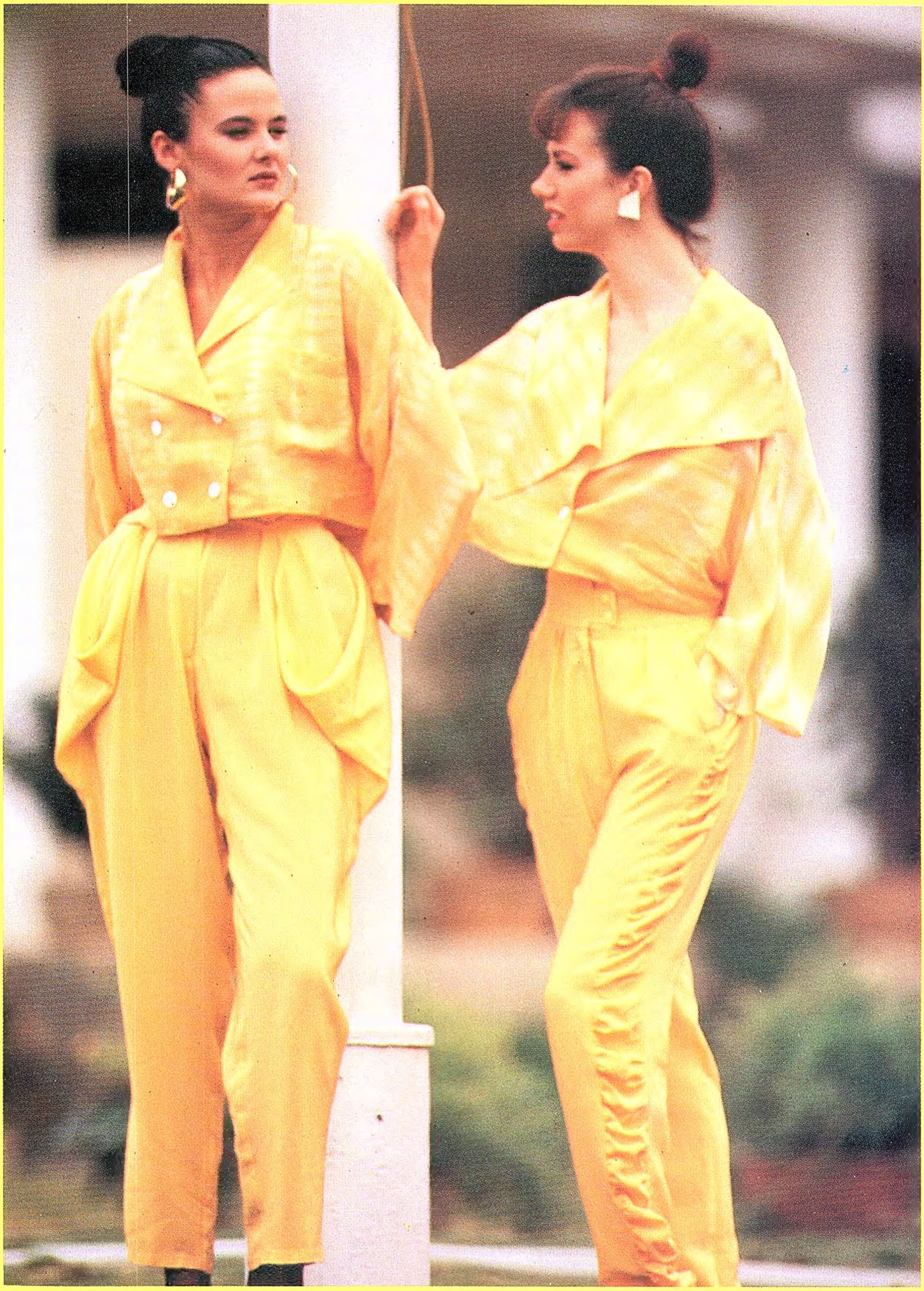
We handle the distribution of silk garments for men, women and children, modern garments for all seasons, as well as embroidered garments, morning gowns, bathing suits, pyjamas, nightgowns, shirts, cotton quilted jackets, mandarin jackets, *qipao,* cloaks, etc. We are happy to accept orders for processing garments to buyers' designs with supplied or imported material.

Begonia 海棠花
100%
PURE SILK
MADE IN JIANGSU CHINA HAND EMBROIDERED

CHINA NATIONAL SILK I. & E. CORP., JIANGSU BRANCH 50 Zhong Hua Road, Nanjing, China
Tel: 624552 Telex: 34107 SLKNK CN Cable: CHISICORP NANJING Fax: 627602

ZHEJIANG SILK

CHINA NATIONAL SILK
IMPORT & EXPORT CORP.
ZHEJIANG BRANCH



Comfortable
Elegant

Sleeping Beauty

CHINA NATIONAL SILK IMPORT & EXPORT CORPORATION, ZHEJIANG BRANCH 中國絲綢進出口公司 浙江省分公司
55 Tiyuchang Road, Hangzhou, China Telex: 35016 TZCSB CN Tel: 54249 Cable: "ZJSILK" HANGZHOU

China
TOURISM

SPECIAL SUBSCRIPTION OFFER

N.B. SUBSCRIPTION RATES WILL BE ADJUSTED FROM JULY 1 1988

To celebrate the 8th anniversary of CHINA TOURISM, we are offering special subscription rates for new or repeat subscriptions to our English and French editions received between July 1 and September 30 1988.

Please complete this form and return it to us without delay. Don't miss out on this golden opportunity!

SPECIAL SUBSCRIPTION RATES

ENGLISH & FRENCH EDITIONS				
SUBSCRIPTION PERIOD	HONG KONG	MACAU/CHINA	OVERSEAS	
			SURFACE REGISTERED	AIRMAIL
ONE YEAR (12 ISSUES)	~~HK$200~~* HK$150	~~HK$230~~* HK$180	~~US$53~~* US$43	~~US$ 75~~* US$ 65
TWO YEARS (24 ISSUES)	~~HK$360~~* HK$260	~~HK$420~~* HK$320	~~US$96~~* US$76	~~US$140~~* US$120

(Special offer valid from July 1 — September 30 1988)
*New subscription rates applicable from July 1 1988

SPECIAL OFFER SUBSCRIPTION FORM

I WISH TO SUBSCRIBE TO *CHINA TOURISM* FOR
☐ ENGLISH EDITION ☐ ONE YEAR (12 ISSUES) ☐ AIRMAIL
☐ FRENCH EDITION ☐ TWO YEARS (24 ISSUES) ☐ SURFACE WITH REGISTERED MAIL

NAME ______________________ PREVIOUS SUBSCRIPTION NO. ________

ADDRESS ______________________________________

______________________ TEL. ______________

☐ CHEQUE ENCLOSED

☐ PLEASE DEBIT MY CREDIT CARD
☐ **AMEX** ☐ **DINERS** ☐ **MASTER** ☐ **VISA**

A/C NO. ______________________

EXP. DATE ______________________

SIGNATURE ______________________

MAIL TO
H.K. CHINA TOURISM PRESS
17/F V. HEUN BUILDING
138 QUEEN'S ROAD C.
HONG KONG

CONTENTS

SPECIAL FEATURES

6 The Tengger Desert — From a Camel's Back Only on a 'ship of the desert' is it possible to penetrate beyond the desert fringes and view at first hand the changes as sand-stabilization and afforestation projects take effect.

14 By Hide Raft Down the Yellow River Lowering gorges, thrilling rapids, calm reaches — our reporter experiences them all as he rafts downstream from Gansu into Ningxia.

24 Shikong Monastery Awakes to New Life Ravaged more by the drifting desert than by time, the Buddhist cave temples are revealing traces of former splendour as they emerge from their sand shroud.

28 Relics of the Western Xia This mysterious independent kingdom which held large territories in the north during Song times is now the subject of intensive research.

32 The Huis of Southern Ningxia Even in the difficult terrain of the southern mountains the Huis manage to adhere to many Islamic customs.

40 Yinchuan Revisited Sheltered by the Helan Range to the west, watered by the Huanghe, the former capital of the Western Xia is unusual for its green orchards and rice paddies.

AROUND AND ABOUT CHINA

52 Religious Paintings of the Naxi People Works of art which also record the centuries-old knowledge of the *dongbas* or shamans of the Naxis of Yunnan.

58 Home of Giant Geese Shantou District in eastern Guangdong is a major breeding centre for the famous lion-headed geese.

62 That Certain Scandinavian Touch — A Golden Flower Blossoms in Xi'an

66 Huishan Clay Figurines

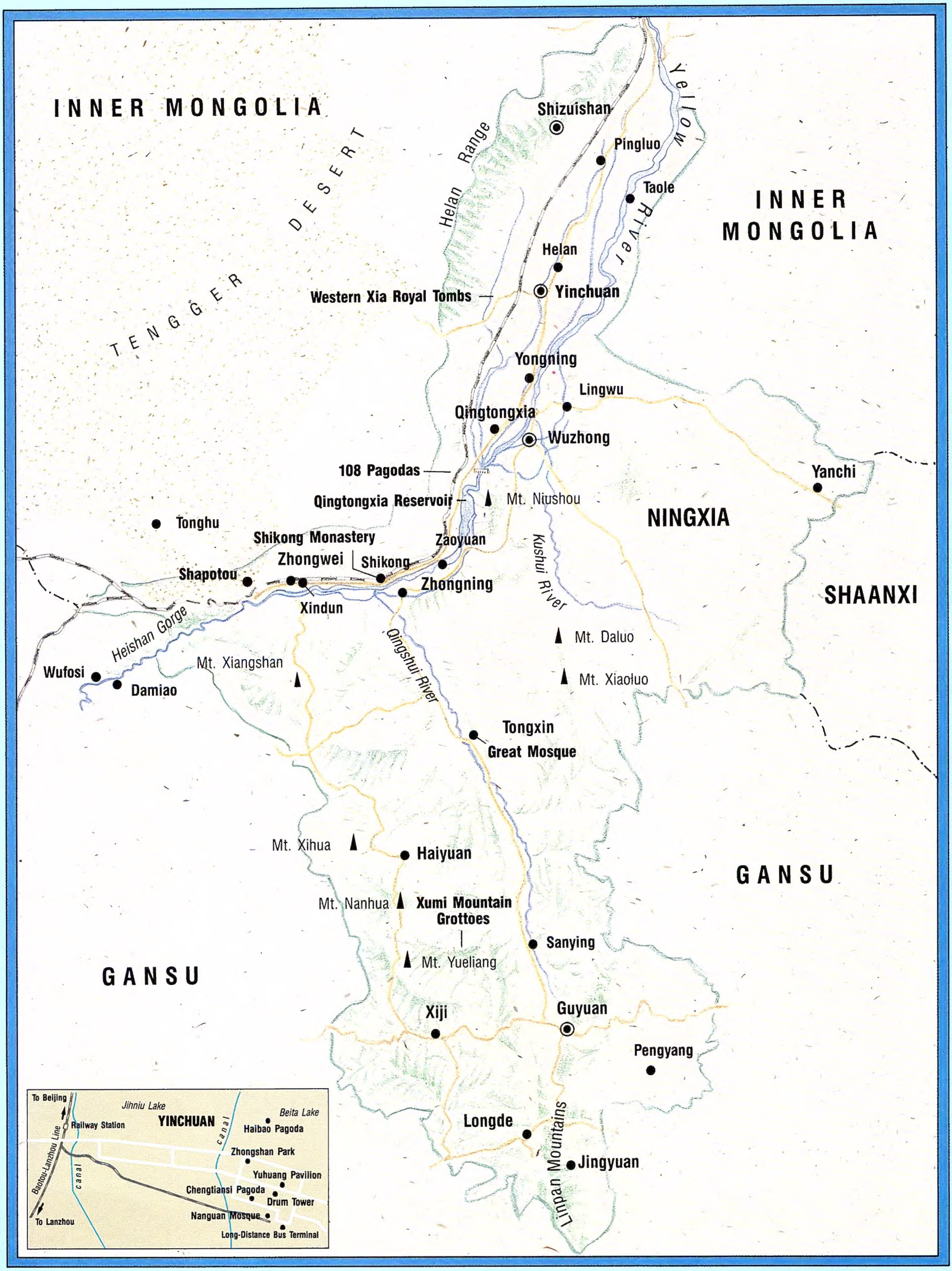
68 Ancestor-Worshipping at Man Shek Tong Even today, descendants of clans long settled in the New Territories north of Hong Kong revere their ancestors in time-honoured rituals.

REGULAR FEATURES

82 TRAVELLERS' CORNER
85 CHINESE POTPOURRI
88 TRAVEL NOTES
90 NEWS
91 NEXT ISSUE

Front cover: At a country fair in southern Ningxia (by Tong Chi Kwong)

Ningxia Special
Xian's Golden Flower Hotel
Huishan Clay Figurines
Home of Giant Geese
Ancestor-Worshipping at Man Shek Tong
Religious Paintings of the Naxi People


INNER MONGOLIA
TENGGER DESERT
Helan Range
Yellow River
Shizuishan
Pingluo
Taole
INNER MONGOLIA
Helan
Western Xia Royal Tombs
Yinchuan
Yongning
Lingwu
Qingtongxia
Wuzhong
108 Pagodas
Qingtongxia Reservoir
Mt. Niushou
Yanchi
NINGXIA
Tonghu
Shikong Monastery
Zaoyuan
Kushui River
Zhongwei
Shikong
Shapotou
Zhongning
Xindun
SHAANXI
Heishan Gorge
Qingshui River
Mt. Daluo
Mt. Xiangshan
Mt. Xiaoluo
Wufosi
Damiao
Tongxin
Great Mosque
Mt. Xihua
Haiyuan
GANSU
Mt. Nanhua
Xumi Mountain Grottoes
Sanying
Mt. Yueliang
GANSU
Xiji
Guyuan
Pengyang
Longde
Linpan Mountains
Jingyuan
To Beijing
Jinniu Lake
Beita Lake
Railway Station
YINCHUAN
Haibao Pagoda
canal
Zhongshan Park
Baotou-Lanzhou Line
Yuhuang Pavilion
canal
Chengtiansi Pagoda
Drum Tower
Nanguan Mosque
To Lanzhou
Long-Distance Bus Terminal

PUBLISHER:
H.K. China Tourism Press
17/F., V. Heun Building
138 Queen's Road Central
Hong Kong
Tel: 5-411331
Telex: 82225 HKCTP HX
Cable: HKCATMPS
Fax: 5-8541721
Director: Tchan Fou-li
Vice Director: Chai Ying
General Manager: Lee Kok Mu
Executive Editor: Tong Chi Kwong
Editors: Jenny Marsh, Megina Kwan
Editorial Dept., Picture Dept.: 5-419980
Managing Dept., Advertising Dept. 5-411331
Subscription Dept.: 5-411331
Tourist & Business Dept.: 5-411331
Retail Sales: 5-661176
Colour Separation: Goody Colour Separation Ltd.
Printer: C & C Joint Printing Co. (H.K.) Ltd.
75 Pau Chung St., Kln., H.K.
Tel: 3-7135175

AGENCIES:
Hong Kong: T. Watson Distributors Ltd.
Australia: Gordon and Gotch Limited, 821 Botany Road, Rosebery, N.S.W. 2018
Belgium: Sun Wah Supermarket
Brazil: Comercio, Impotdora Konmin Ltda.
Canada: Sun Wa Bookstore, Toronto
Van China Trade Centre Ltd. Vancouver
China: China National Publications Import & Export Corp., Beijing
England: Guanghwa Company Ltd., London
France: Europasie S.A.R.L., Paris
Holland: Ming Ya, Amsterdam
Japan: Koyosha Co. Ltd.
Macau: Starlight Bookstore
The World Book Company
Malaysia: Pustaka Lively, Tawau, Sabah
Singapore: International Book(s) Pte. Ltd.
Thailand: Quin Hong, Bangkok
The Philippines: Good Quality Merchandising, Manila
U.S.A.: China Periodical Distribution, Los Angeles
Oriental Culture Enterprises Co., New York
China Daily Distribution Corp., New York
West Germany: Tiandi, Hamburg
Ming Fan, Düsseldorf

SUBSCRIPTION AGENCIES:
Head Office: H.K. China Tourism Press, 17/F., V. Heun Building, 138 Queen's Road Central, Hong Kong
China: General Administration of Travel and Tourism of China, No. 6 East Chang'an Avenue, Beijing, China
Canada: Chinese Canadian Newspapers Ltd., 111 Finchdene Sq., Unit 5 Scarborough, Ont., Canada MIX IB5
England: U.K. China Travel Service Ltd., 24 Cambridge Circus, London WC2 H8HD, England
Sweden: Asiatica, Tullportsgatan 180, 3 S-117 34 Stockholm, Sweden
U.S.A.: China Books & Periodicals, 2929 Twenty-fourth St., San Francisco, CA 94110, U.S.A.
China Daily Distribution Corp., 15 Mercer Street, Suite 401, New York, N.Y. 10013, U.S.A.
Eurasia Press, 168 State St., Teaneck, New Jersey 07666-3516, U.S.A.

Copyright reserved

News-stand price: H.K. $14.00
Subscription price:

	ONE YEAR	TWO YEARS
HONG KONG	HK$150	HK$260
MACAU	HK$180	HK$320
CHINA	HK$180	HK$320
OTHERS	US$43*	US$76*
	US$65 (Air)	US$120 (Air)

* Price includes packing and surface registered postage

EDITORIAL

Adventure Beckons!

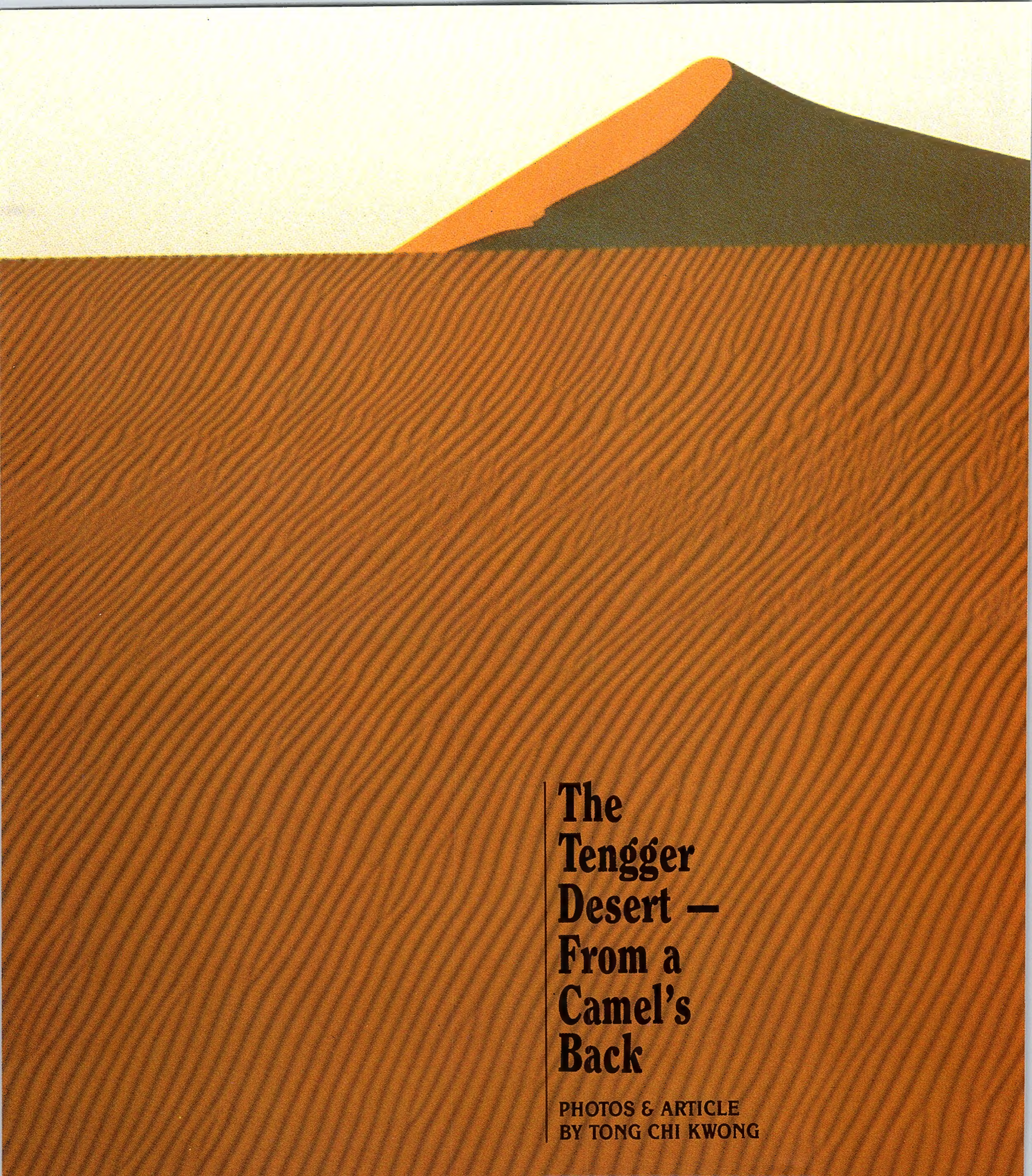
In line with our policy of reporting new travel developments in China, this month we focus on the relatively unknown (in touristic terms) Ningxia Hui Autonomous Region in the northwest. Tourism is still in its infancy here but, perhaps precisely because of that, the deserts, mountains and river valleys of Ningxia open up a number of exciting possibilities for those who are not afraid to rough it a little.

At first sight this would appear to be unpromising country: buffeted by swirling sandstorms, subject to extremes of temperature and unaccountable weather changes, with a still barely adequate infrastructure. But Ningxia's tourist authorities are increasingly aware of the attractions of age-old methods of transport such as the goatskin rafts which ply the Huanghe (Yellow River) and the Bactrian camels which even now occasionally plod their way across the Tengger Desert. Our executive editor was more than happy to volunteer his services as a guinea-pig for trips he had in any case long dreamt of making. He himself made all his own arrangements, but similar tours are now being organized locally.

Not that Ningxia is lacking in historical or cultural associations. The Western Xia (1038-1227), an amalgamation of tribes from the north and northwest, centred their kingdom here to enable them to control all trade movements between Central Asia and the lands under the control of the contemporary Song dynasty, as well as along the east-west axis linking Tibet with southeastern Mongolia. In the local markets of the time horses, camels, sheep, beeswax and carpets from tribal areas would have changed hands for silk, tea, incense, ceramics and lacquerware from China proper.

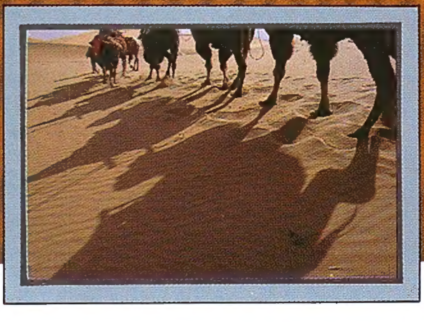
Although Genghis Khan put an end to the power of the Western Xia, Ningxia's cosmopolitan history is still evident in the Huis who account for thirty percent of the present-day population — descendants of Arabs, Persians and other Moslem peoples from Central Asia who came initially as merchants.

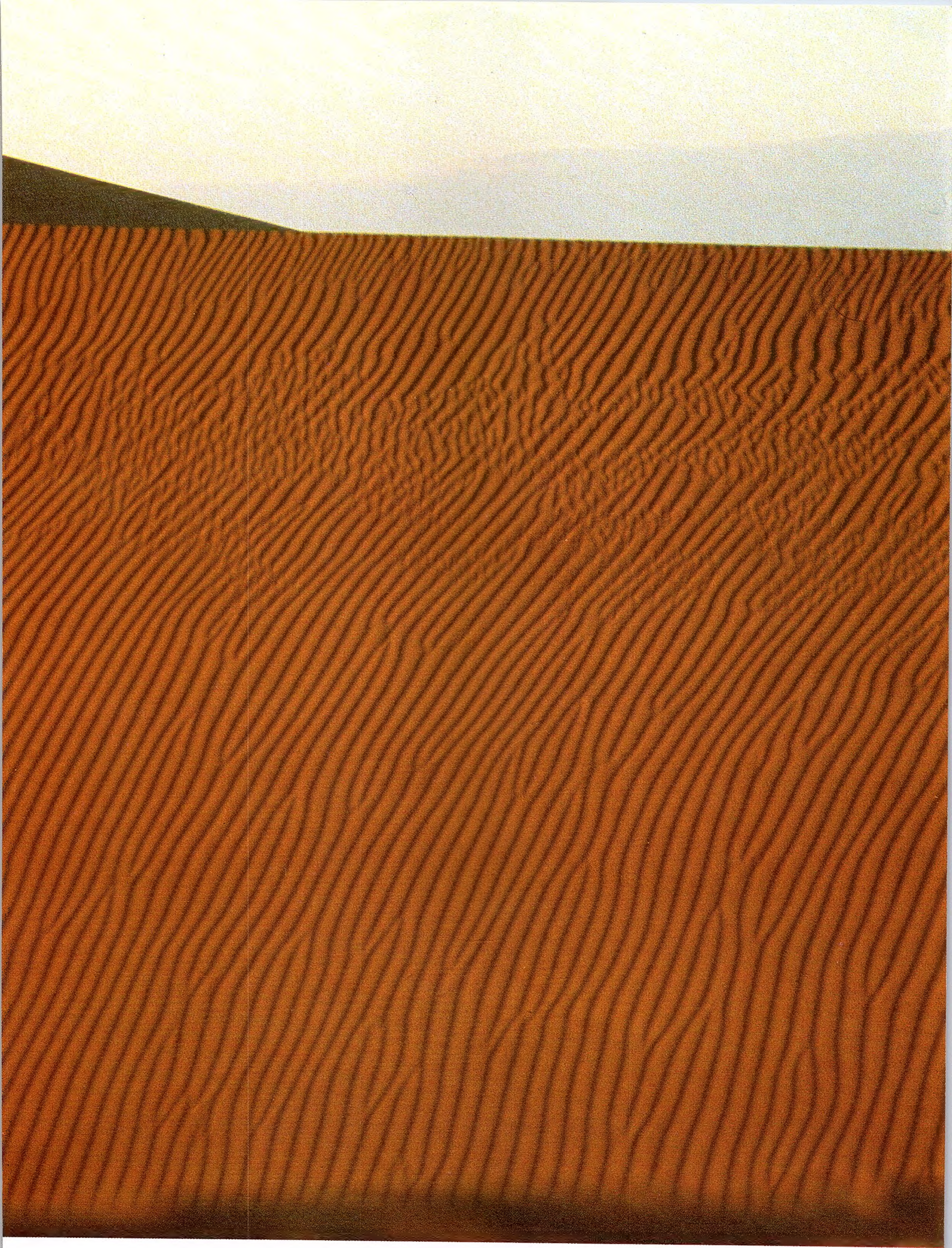
We round off this issue with a return to the gentler landscapes of the south, investigating the ancient pictographic script of the Naxis in Yunnan, a giant goose species in Guangdong, and the rites of times gone by still practised with all due ceremony in Hong Kong.



The Tengger Desert – From a Camel's Back

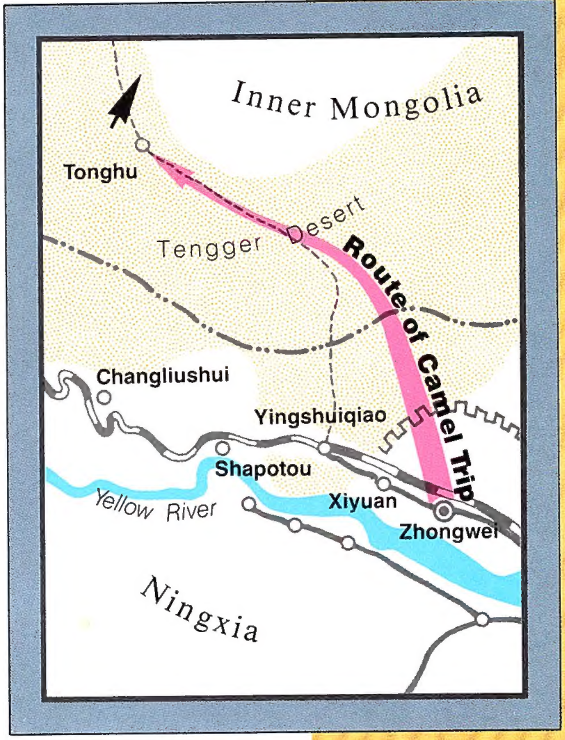
PHOTOS & ARTICLE
BY TONG CHI KWONG





Bells tinkling merrily, the camels strode out in single file, heads held high. Precariously perched, higher up than I cared to think about, I was off on my three-day trip to the Tengger Desert.

Our point of departure was a place called Shenjiaqiao, five kilometres from the county town, Zhongwei, on the southeastern edge of the Tengger Desert in western Ningxia. There were seven of us, together with two camel handlers and ten large Bactrian camels — the ones with two humps. The main purpose of our trip was to experience something of the feel of the ancient Silk Road out there in the desert.



Skirting the reeds of Lake Gaodun (1), we headed out into the desert proper (2), which nevertheless hides pockets of camel fodder (4). Every member of the party had to saddle his or her own camel (3).

It was the first time I had ridden one of these great 'ships of the desert', which stand over two metres tall, and I was understandably nervous. One of my companions did nothing to steady my nerves by informing me glibly that an angry camel may spit straight in your face or kick out with its hind legs.

First, though, you have to mount the beast! After I had made several unsuccessful attempts, one of the handlers hoisted me on to its back and gave the squatting camel a light kick on the hind leg. As it raised its rump without warning, I was thrown forward with a jerk. Strange to say, however, its front legs still remained folded under in a kneeling position, so that its back registered an angle of forty-five degrees. I hung on grimly between its humps. Just as I was getting used to this unusual posture, the camel unfolded its front legs equally abruptly and lurched upright. I had a hard time suppressing a scream — the female members of our group felt no such inhibition!

* * *

Just one kilometre from Shenjiaqiao our little caravan arrived at a section of the Great Wall, this part dating from the Ming dynasty (1368-1644). Though dilapidated from its long exposure to the harsh desert climate, the earth wall — which stopped many an enemy from invading Ming territory — still stands defiant. Even today it has a role to play in protecting the region from the sands blowing in off the desert. A breach has at some time been made in the Great Wall, and this is used by all the caravans, local people and merchants going in and out of the Tengger Desert as though it were an entrance way.

Once through this 'gate to the desert', I was astounded to be confronted by luxuriant vegetation. One of the camel handlers told me that this used to be a stretch of desert but now, after years of tree-planting, it had become a green belt as part of the afforestation and sand-stabilization projects undertaken in China's north, northeast and northwest. These have proved highly effective in reducing desert encroachment in towns along the northern rim of these regions.

Four kilometres along a road flanked with poplars, willows, narrow-leaved oleasters and other species which flourish in sandy soil brought us to a reed-infested lake, Gaodun, which provides the townsfolk of Zhongwei with fish. We occasionally caught glimpses of birds amid the tall grasses as we took a rest by the lakeside. The members of the party who were on a camel for the first time complained of 'pins and needles' — tingling — in their legs. This was partly because a camel's belly is so big round that the rider has to sit inelegantly with his or her legs wide apart, and partly because of the camel's ungainly walk — pacing, as it is called — whereby the two legs on one side move at the same time, violently throwing the camel's weight (and the rider) from side to side. The discomfort is compounded by the inexperienced rider pressing hard on the stirrups out of a feeling of insecurity. Nevertheless, despite these early complaints, as we resumed our journey, we all gradually fell into the way of it and were able to relax more. Some of the party hastened to keep up with the handlers, some sat side-saddle; one exhibitionist even tried out the lotus position.

* * *

We finally entered the desert proper, the world of golden sand which is the Tengger Desert. In all 36,000 square kilometres in

1

2

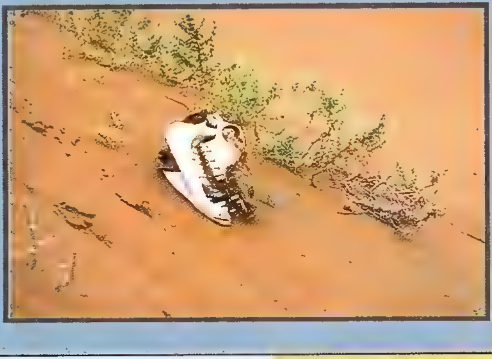
3

4

area, it is mostly located in Inner Mongolia except for a small part to the south which extends through into western Ningxia.

At first we crossed an expanse of flat sand with fine undulations on the surface, delicate patterns made by the strong winds. However, this did not last long. As we progressed, the land became dotted with low dunes, the largest only three or four metres high. Tufts of shrubs grew there. The shrub is wormwood, the roots of which help to stabilize the sand and promote the formation of dunes. In winter, the shrubs disappear beneath the drift sand but, with the advent of spring, they re-emerge. The little dune grows year after year until it reaches a height of four or five metres, when the wormwood's roots are no longer able to tap water; the shrub dies and the dune stops growing. The further we went into the desert, the higher the dunes. But, whatever their size, their form remained very similar due to the prevailing winds — from a height they looked like crescent moons, all facing in the same direction, a measured and harmonious sight.

1


2

The mishap with the white camel (1) reminded us that the desert can be a hazardous place (2). Each night we made camp (3, 4), digging down just below the surface to find water (6). Warm blankets (5) were serviceable against blown sand as well as against the chill of early morning starts (7).

* * *

In this desert devoid of human habitation one feels as insignificant as a grain of sand. Under such conditions, a camel becomes more than a beast of burden, it becomes a companion. The animal's apparent slowness and indifference are deceptive: it is as powerful as an ox and, owing to its specially adapted physique, can resist both heat and cold and go for long periods without food and drink. Its feet are broad, cushioned, cloven pads, and its nostrils can be closed if necessary by a muscular contraction to protect it from sandstorms. Most remarkable of all, its humps are stores of fat on which it can draw in emergencies. No animal is better equipped by nature than the camel for travelling long distances through desert country.

The camel I had been allotted was a 14-year-old, a handsome young bull with a heavy coat of brown hair which, after we had got used to one another, seemed to be rather docile. So, gaining confidence after we left Lake Gaodun, I tried to ride alone without any assistance from the handler. At first, my camel did more or less what I wanted. But at the sight of some particularly succulent titbit — rushes or crown daisies, perhaps — it became deaf to commands, tentative kicks or increasingly urgent pulling on the reins which went through its nostrils. Often I found myself far behind the rest of the group. My camel obviously realized I was a complete novice!

Seeing I was having problems, one of the handlers came over and gave me a few tips, after which I found it a lot easier to control my mount. The essential thing seems to be to give your orders firmly — the slightest hesitation is asking for trouble. If, by shortening the reins to keep its head up, you can prevent the camel from seeing all the interesting temptations around at ground level, it will be much easier to make it walk on at a good speed in the right direction. Of course, if time permitted, I stopped to let it graze occasionally as a reward for its general cooperation.

Our trip was interrupted by an accident involving a white camel. This was a small camel which was being used as a pack animal since all of us preferred to ride the taller, stronger ones. Its load included ten tents, ten mattresses and two large water containers. As we were crossing a steep slope the poor thing lost its footing and rolled down the incline, where it was unable to get back on to its feet because of its heavy load. The handlers climbed down to examine the situation and were relieved to find it not seriously hurt. But its nostrils were rubbed and its hindquarters grazed, so it was allowed to take it easy for the rest of the trip. Just to underline the very real hazards of desert travel, we came across a number of bleached and stripped skeletons of mules and camels along our way.

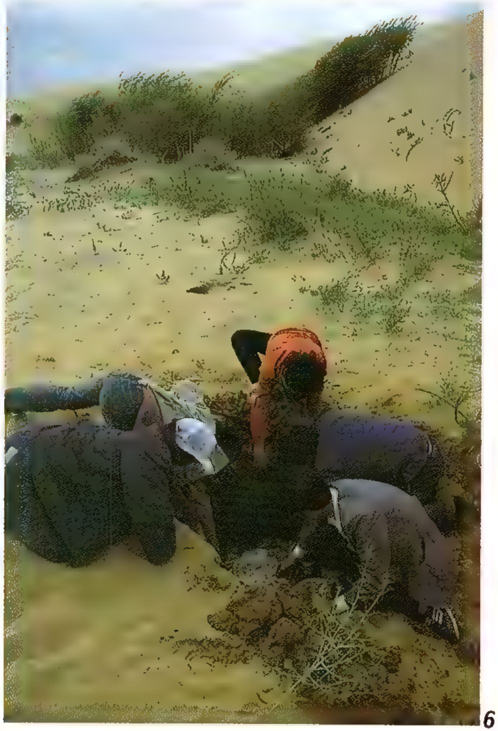
* * *

Desert weather is notoriously changeable. That afternoon it was fine, but suddenly dark clouds gathered and down came the rain, coupled with an abrupt drop in temperature. Before long we found ourselves in the thick of a sandstorm, grains of sand whipping our faces fiercely. We wrapped ourselves in blankets, leaving just our eyes free. The storm made it difficult to continue, and the handlers

3

5

4



6

7

found us a sheltered spot to have lunch. The sand made its way into every nook and cranny. It was impossible to protect our food entirely — shades of picnicking on a windy beach!

Before dusk we found a flat place suitable for making camp where there was grazing for the camels. Some of us unloaded the camels, some busied themselves putting up the tents, others gathered firewood. Preparations made, we spread a felt blanket on the ground between the two rows of tents and gathered to eat supper and discuss our journey so far. The temperature dropped still further; to warm ourselves we lit a bonfire and began to dance. Great fun!

1

2

Portraits of our faithful companions (1, 2), which enabled us to traverse a variety of terrain: the salt basin of Lake Tonghu (3), sand-stabilization zones (4). Our campfire — a welcoming beacon in the immensity of the desert (5).

* * *

The following morning I got up early to see the desert sunrise — the colour effects are supposed to be particularly spectacular. But what was my horror to find all the camels gone! The worst thing that could happen in a desert is to lose one's camel. I rushed to tell the handlers the bad news, but they just smiled and said 'Don't worry — they can't be far away'. And indeed, half an hour later, they returned leading the camels. Apparently camels like to forage at night so they are not tethered. To find them in the morning, all you have to do is climb a large dune and look for the footprints in the sand.

We saddled and mounted the animals and continued our journey, heading northwest for Lake Tonghu in Inner Mongolia. As the sun rose, the desert temperature soared to match. According to statistics, the temperature recorded in July at Shapotou is around 38°C, while out in the open desert it may rise to an astonishing 74°C. Luckily it was October when we made our trip and the weather was mild.

I rode along at the rear of the caravan, busy taking pictures. I did not notice that my camel had strayed into the woods near the lake in yet another sly attempt to search for food until I found myself surrounded by trees. I had to bend low in the saddle to avoid the branches which were coming at me from all sides. Luckily, they turned out to be dry and brittle because of the lack of moisture, so that I escaped with just a few minor scratches.

Shortly after noon, we arrived at Lake Tonghu, now a lake only in name. Once this was an inland sea, but the configuration of the land was such that it gradually dried up. Walking across the salt basin was like walking on snow. Mirabilite is just one of the minerals obtained here for the chemicals industry.

Borrowing a portable stove from a local mirabilite factory we made ourselves a good meal. Here I first tasted desert scallion. That night we camped on flat ground by the lake at some distance from the factory settlement.

* * *

On the third day of our trip we entered an area of sand exhibiting a strange, checkered pattern. This was yet another of the sand-stabilization projects with which the Ningxia authorities have had such success. These were originally implemented to protect the all-important railway line which is vulnerable to the sands from the Tengger Desert. In recent years the desert has been showing a tendency to spread, hence the concern.

A number of methods are used, some involving the erection of sand barriers and windbreaks, some utilizing straw 'nets' in various patterns. With the latter technique, hardy shrubs are planted in the straw 'squares' which protect them from sand and wind; their roots are able to reach subterranean water sources. At a later stage, grass seed is sown, sprouting rapidly whenever there is any rain. Gradually, the plant and grass cover is extended and irrigation measures are introduced so that, eventually, what was once barren desert becomes fertile, an oasis of green. This was the method used at Zhongwei and Shapotou to create their extensive orchards of apples, dates and peaches.

Guided by the camel handlers, who were showing increasing eagerness to get back, we retraced our steps, covering a distance of more than thirty undulating kilometres. We travelled so fast that some of the camels came close to losing their saddles. However, after two days on camelback, we were experienced enough to keep up with the pace and our party returned safely to Zhongwei.

I have to admit to feeling some regrets when it came to parting with my camel. Despite his undeniably haughty air, he had after all kept me *very* close company for the last three days!

Translated by Wang Mingjie

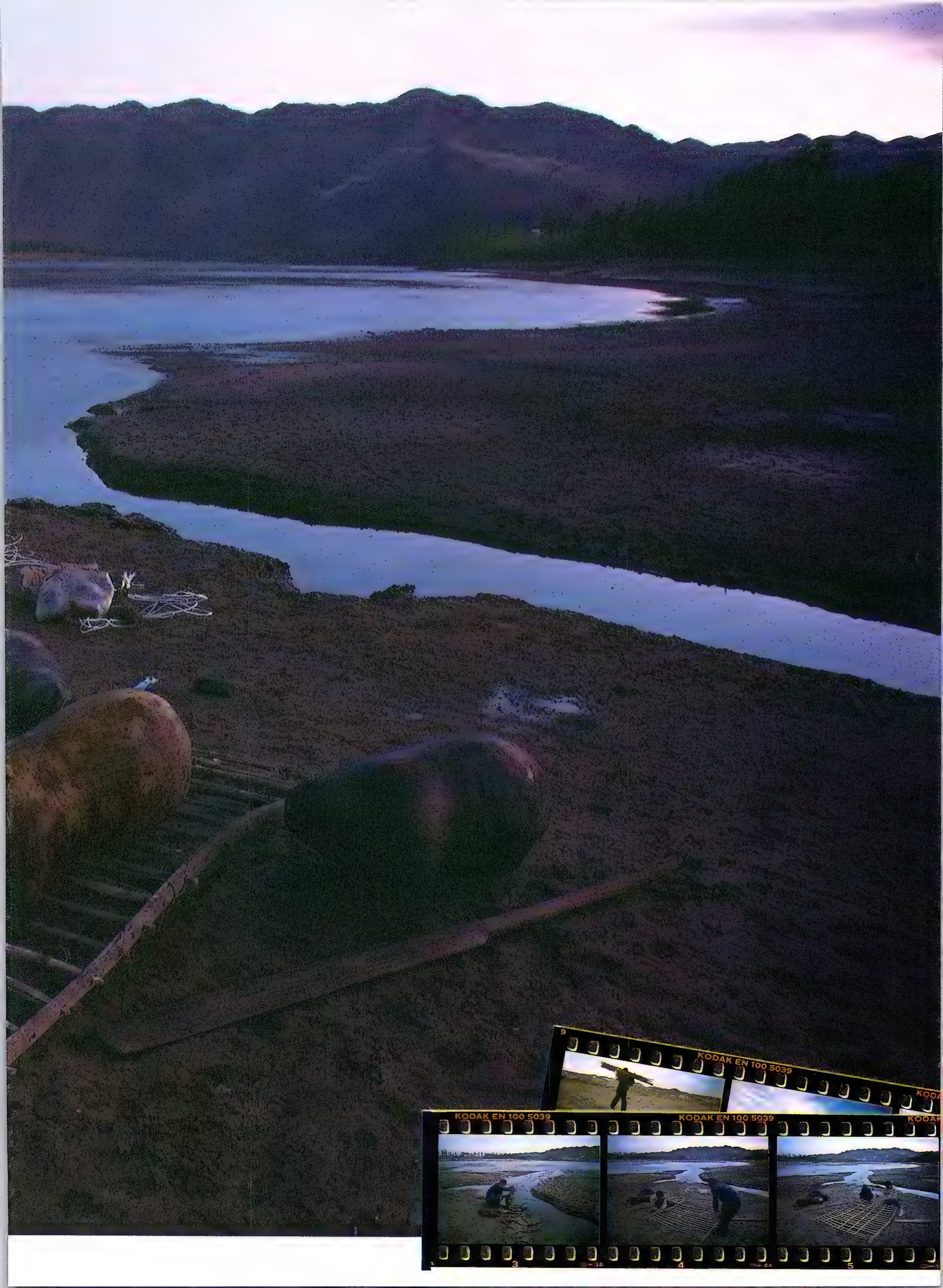
3

4

5

By Hide Raft Down the Yellow River

PHOTOS & ARTICLE BY TONG CHI KWONG


9
KODAK EN 100 5039
KODAK EN 100 5039
KODAK EN 100 5039
3
4
5

Rising from the Qinghai-Tibetan Plateau in northwestern China, the Huanghe (Yellow River) breaches the many mountains of central Gansu with the force of a thunderbolt to run diagonally across the Ningxia Hui Autonomous Region. There, along a course of some 490 kilometres, you can find precipitous gorges, desert landscapes with undulating sand dunes, as well as scenery as idyllic as that of the fertile areas of Jiangsu south of the River Yangtse....

I am no stranger to this section of the Huanghe. Four years ago — for CHINA TOURISM special no. 46 — I left my footprints along the banks of the mighty river, and I have cherished a deep affection for it ever since. Revisiting Ningxia, I was determined to make another side trip to the Huanghe as a matter of course and, what is more, to realize my long-cherished dream of descending it on a local goatskin raft.

* * *

Zhongwei, a riverside county in Ningxia's west, was my base camp for this adventure. At Shapotou, about sixteen kilometres from the county seat, there are dozens of hide rafts for hire — as well as raftsmen suitable for either a long or a short trip. A couple of yuan is all this exciting experience need cost you.

As I was busy making my preparations in Zhongwei, I got to know a farmer by the name of Huang from Xindun, an ancient ferry-crossing, who was leaving in a day or two for Damiao in Gansu. He was intending to ship soft pears back to Zhongwei by raft. I was told that there were not many seasoned raftsmen around with Huang's experience of the gorges and local river conditions. I really could not pass up such a rare opportunity, and it was soon decided — with his consent — that I should accompany him.

One fine October evening, the air crisp, a light autumn breeze blowing, Huang, Sun (a young Ningxia journalist) and myself boarded a train, then a bus, then walked for an hour, carrying our luggage as well as the collapsed framework and the goatskin bags for the raft — a full day's journey — before we reached the bank of the Huanghe at Wufosi in Gansu.

There, the master raftsman dipped the fourteen goatskin bags into the water before inflating them in turn by blowing air into them. He then tied the bags, which act as floats, to the wooden framework. It was a good hour before he had the raft ready. Out of curiosity I asked him: 'Why don't you use an air pump? It would save you a lot of huffing and puffing!' Huang replied: 'Well, we can't bring everything along. We all have a mouth to do the job, don't we?' It was certainly true that the flat goatskin bags already made a heavy weight in Huang's luggage, which also included a sack of rice and two *huihuitou* (a kind of local steamed bun shaped like the turban worn by a man of the Hui nationality).

By now it was quite dark except for the pale moonlight. The current at the point where we embarked was rather slow, but that was just as well, as it was difficult to detect obstacles ahead in the dark. We just had to put our trust in the master raftsman. We continued for about two hours before beaching our raft at Damiao some fifteen kilometres downstream.

1

2

3

KODAK EN 100 5039
3
3A
4
4A
5
5A
6
6A
7
7A
8

4

As we drew near the river bank, I saw the faint outlines of three people waiting for us with flashlights. These were Huang's sons who had hitched a lift on a light field tractor several days earlier to bring a couple of rafts here in advance. Their father had asked them to purchase seven thousand catties (around 3.5 tons) of soft pears, a local speciality, which grow in profusion in Damiao. They intended to make their way downstream by raft once we joined them, and they had pitched a few makeshift tents on the bank to cache the pears overnight.

The village of Damiao (literally, Big Monastery), tucked away in the Heishan Gorge, is so named because there once was indeed a fairly large monastery there. Cut off by the mountains, this place is inaccessible by land. Fruit such as apples and pears is low-priced here but can only be shipped out by water. Soft pears, for instance, which cost one yuan per kilo in Zhongwei, go for little more than forty fen in Damiao. This is where the Huanghe and people like Huang come into the picture. Every year, at the time of the autumn equinox, when soft pears are in season, Huang and his sons make three trips between Zhongwei and Damiao to ship out pears. Each trip, they told me, brings them a profit of some five to six hundred yuan.

We put up for the night in a villager's house. Our host, Zhang by name, was another experienced raftsman. He was to travel with us. His home was simply furnished, but the *kang* (heated brick bed) decorated all over with patterns and a row of wooden cabinets where food was stored had their own charm. Sun and I used his stove to prepare our food for the following day.

* * *

Early next morning, before daybreak, our little raft left Damiao close behind the two large ones now loaded down with soft pears — it was to be a thirteen-hour journey over a distance of 138 kilometres.

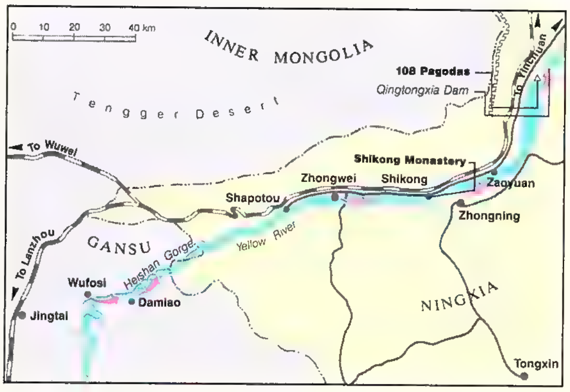
A raft heading into the Heishan Gorge (1), where the crew struggle to bring their load safely through the rapids (4). Simple on-board fare (3). The Huanghe still powers old-fashioned waterwheels (2).

1

2

KODAK EN 100 5039
KODAK EN 100 5039
KODAK EN 100 5039
KODAK EN 100 5039
2
2A
3
3A
4
4A
5
5A
6
6A
7

3



Each of the large rafts was actually a combination of four standard-sized rafts reinforced by thick logs and floating on fifty-six goatskin bags, and was manned by three raftsmen, who used oars to steer the unwieldy craft. The one most familiar with local conditions acted as the leader, the other two usually being connected with him in one way or another, either fellow clansmen or fellow villagers. One of the large rafts was manned by the Huang brothers from Zhongwei, the other by the Zhangs — uncle and two nephews — from Damiao.

Soon after launching the rafts, we entered the Heishan (Black Hill) Gorge, where the river is sandwiched between precipitous cliffs. Most of the rocks there are as black as the name would suggest. Apparently, they are composed of coal shale and carbonates and, lapped constantly by the river, become dark and glossy around the water line.

The wind blew strong through the gorge and the river followed a zigzag course. At this point the Huanghe is turbulent and swift-flowing, full of dangerous rapids, eddies and whirlpools that spin and toss passing craft. The passage through the gorge would be most dangerous without an experienced raftsman who knows how to choose the best route. As Huang pointed out, the speed of the river changes constantly, in some places swift, in others slow; some currents may even carry you backwards. At one point, the Huang brothers made a navigational error and were carried at full pelt towards a menacing rock in the middle of the river. Huang Senior on our raft shouted out in great anxiety, yelling instructions at the top of his lungs in words barely intelligible to the uninitiated. Their oars rose and fell so urgently that the trio were soon drenched through. It was only after strenuous efforts that they managed to steer the raft clear of the rock and to safety.

The small raft we were on, only two by two metres square, showed its good handling qualities as we shot the rapids. Its wooden framework, securely fastened with ropes, was able to neutralize the pressure of the waves. The fourteen goatskin bags bound together to form a sort of air cushion reduced the bumping, and the fact that these bags are independent makes the raft even safer: I was told that the raft would not sink even if ten of these floats burst. It was exciting passing through the gorge, although both Sun and myself were soaked

Tourist rafts for hire at Shapotou (1, 5), raftsmen needing special skills such as powerful lungs (2) and good steering — although the author goes into a spin (4)! Sights en route: goats scaling the gorge cliffs (3), Gaomiao Monastery in Zhongwei (6).

4

5

6

KODAK EN 100 5039
KODAK EN 100 5039
KODAK EN 100 5039
KODAK EN 100 5039

1

to the skin so frequently that our trousers never had time to dry out!

Each of the rocks and rapids there has been given a name, such as 'Gate to Intercept the Tiger', 'Litter of Piglets' or 'White Horse Wave', generally associated with some tale or legend. The rock named 'Foreigner Waving His Hand', for example, tells of a foreigner who once tried to descend the gorge by raft. The current proved so strong that his raft was about to crash into this huge rock. Panic-stricken, he leapt on to the rock, leaving his raft to be swept away by the current. People were unable to approach the rock to rescue him and the hapless foreigner could do nothing but wave his arms to passing raftsmen in the hope that they could assist him somehow. Although this is just a legend, it nevertheless does give one a good idea of the dangers involved in traversing this treacherous gorge.

We exited from the Heishan Gorge into a world of yellow sand. Cliff walls some one hundred metres high seemed to fall straight into the river. This is where the Tengger Desert meets the Huanghe; the yellowish hues of the river waters seem to be intensified as a result of all this sand.

* * *

By the time we landed at Xindun just before Zhongwei, it was already eight o'clock in the evening. In times when there was a lot of navigation on the Huanghe, Zhongwei was a thriving town, a hub of land and water communications linking Gansu's Lanzhou with Yinchuan (now capital of Ningxia), and an important commercial and military centre. Raftsmen and travellers passing through often stopped off here to rest and stock up on food before continuing their journey. Today, the county town still contains a monastery, Gaomiao, built in the Ming dynasty (1368-1644), which features towers and pavilions clustered in a limited space. The monastery is devoted to the supreme masters of Confucianism, Taoism and Buddhism. This concept of one monastery for three faiths, rarely seen elsewhere, is probably the result of having to try to meet the needs of travellers of varying religious backgrounds.

That night we had the good fortune to be invited to watch a shadow play staged at a farmer's house. Though I could not understand the singing, which was in the local dialect, the puppets were so skilfully handled that I clapped until my hands were sore. It seems that you can just send out for a shadow play company composed of seven or eight artistes to perform in your own home for about twenty-eight yuan — an entertainment that certainly brings cheer to the otherwise rather monotonous way of life here.

Bidding farewell to Huang the master raftsman, I continued my voyage northwards with a new raftsman I had hired. By the third day the number of rafts had increased to two, one large, one small. The large one rested on fifty-six specially assembled hide bags, and was equipped with handrails, cushions to sit on, and life jackets — as stable as an offshore platform. You could sit, lie down or walk around quite comfortably. But I personally preferred the smaller one which tossed and rocked, giving that pleasurable close-to-the-water sensation.

Approaching Zhongwei, the mountains began to open up and well-wooded farmlands started to appear on the fertile alluvial plain. Full of animation, the farming communities presented a striking contrast to the stretch I had passed the day before, where there was hardly a soul in sight.

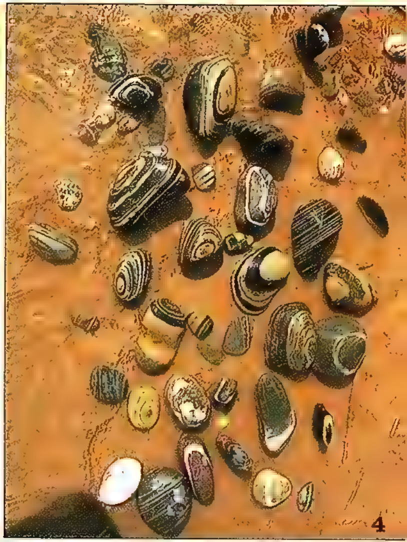
Not far beyond the county seat, as our raft drifted calmly along the river, we came across some giant waterwheels which, outdated means of irrigation though they are, are still used to bring water to the fields in Zhongwei and Zhongning, the next county.

We passed only two or three rapids that day. The flow of the river as a whole was fairly gentle. There was not much for the raftsmen to do, so they got together and played cards. At noon, we had a sumptuous meal on the large raft, with cold beef in soy sauce, roast chicken and fruit of all kinds. I also took the opportunity of getting one of the raftsmen to teach me to how to handle an oar. But, beginner that I was, no matter how mightily I rowed, the raft just spun slowly on the spot.

Then, all of a sudden, Sun — who had sharp eyes — spied someone butchering a goat on the riverbank. We landed to watch. The butcher was a Hui, who needed the goatskin to make a raft float. Holding the goat still with his left hand, he first faced west to pray to Allah before slitting the goat's throat with a knife. He left the blood to drain from the carcass then made a small incision in one of the hind legs, blowing air into the body to make it easier to separate the skin from the flesh. Next he cut off the goat's four limbs and its head and made a slit in the rump, and the whole goatskin peeled off as easily as if he was 'undressing' the animal. This was quite new to me, and the whole process only took five or six minutes!

2

3


4

5

Skinning a goat (1). The river becomes gentler downstream (2) and quantities of pebbles are washed up in the shallows (4). Maize is used to feed livestock (3) in rural communities where a shadow play is a welcome event (5).

3

1

4

2

One thing that really delighted me was to collect pebbles along this stretch of the river. On both banks there were large tracts of beach littered with smooth, rounded stones with varying patterns of great ornamental value. I collected around forty, weighing altogether six kilos, as souvenirs of this marvellous river trip.

Because the current was sluggish and because we often went ashore to see the sights, it took us eleven hours to travel from Zhongwei to Zhongning, a fifty-kilometre stretch.

* * *

On the last day we headed for Qingtongxia (Bronze Gorge) Dam. By now we were reduced to one small raft; the raftsman, Tong, was a tough young fellow who was also new to this part of the Huanghe. Apparently, since the construction of a dam at Qingtong Gorge in 1967, this section is no longer passable, there being no locks at the dam, so raftsmen now seldom come here.

The river is wide with broad beaches beyond Zhongning. There was neither wind nor strong currents, so we simply lay down on the raft, relaxing, dipping our feet in the water, and staring at the few scattered tufts of cumulus dotting the otherwise clear sky.

At noon we landed at a village known as Zaoyuan (Date Garden) to replenish our food and water supplies. We also badly needed to stretch our legs, as we all had pins and needles from sitting on the raft for so long. The village not only abounds in big, red, Chinese dates, but also pears and a kind of maize which looks better than it tastes. We were welcomed by a farmer who gave us a lot of things to eat and a large sack of pears to take back to the raft.

The water now flowed ever more slowly, so that it was almost motionless as we entered the reservoir area, the surface like a mirror. We now realized that we had miscalculated and that we would not be able to land at the Qingtongxia Dam before nightfall, so we needed to find something for our evening meal. We approached two Hui fishermen at work on the lake in an attempt to buy some fish from them and borrow a cooking pan.

KODAK EN 100 5039
KODAK EN 100 5039
KODAK EN 100 5039
KODAK EN 100 5039
KODA

5

Somewhat apologetically, one of the fishermen showed us their catch — their basket held only a few tiny fish as thick as a finger. Besides we learned that, as Moslems, they did not themselves eat fish nor, understandably, did they wish their pan to be 'polluted'. So we had to paddle on with empty stomachs.

The sun was setting and the views around were gradually growing dim. We were in a hurry and could not afford to let our raft drift with the current at snail's pace, so the raftsman and I took turns at paddling. Even so, try as we might, the raft advanced very slowly. To reduce the load, we sometimes left the raft and walked along the bank. To make things worse, just before entering the Qingtong Gorge, we lost our bearings and had to try one channel after another before we managed to find the right entrance. The dam was now in sight, the lights on it shimmering like fireflies — but still a long way to go! Suddenly we heard the whirr of an engine. We were elated, thinking that it was a motor boat coming to pick us up, and all hastily produced materials to make a fire so that we would be spotted more easily. But then we discovered that the noise came from a generator on a construction site near a slope at the mouth of the gorge, where there is a large complex of white, vase-shaped pagodas.

It was not until after eleven o'clock that night that we eventually landed at the dam, winding up my long-dreamt-of rafting trip along the Huanghe.

Translated by Ren Jiazhen

The Huanghe increases in serenity as it approaches the dam area (1, 5). Hui fishermen (4), met as we search in vain for the right channel (3), and the Buddhist pagoda complex at the mouth of the gorge (2).

Shikong Monastery Awakes to New Life

PHOTOS & ARTICLE
BY TONG CHI KWONG

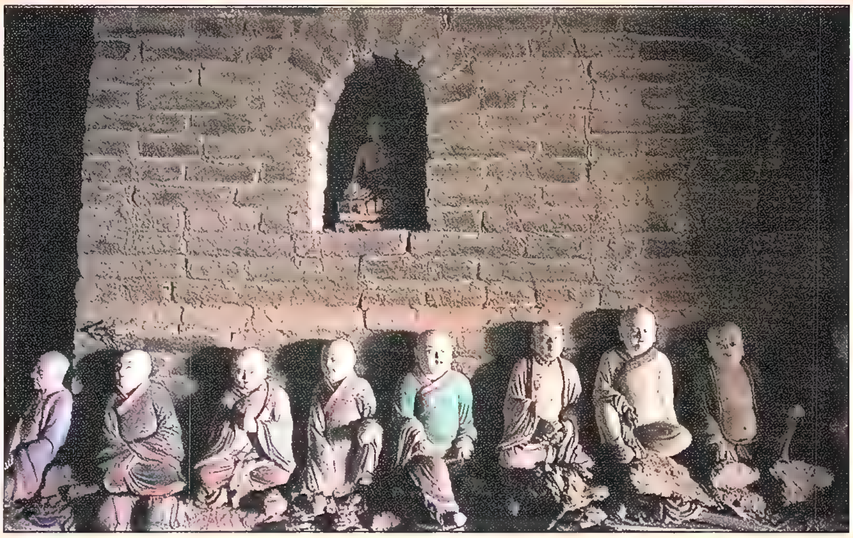
In the vicinity of the township of Shikong in Zhongning County, central Ningxia, there is an ancient monastery housed in caves, described in Qing-dynasty annals as 'spacious enough to seat several hundred devotees ... and every night, when the monks there light the lamps, they look from a distance like myriads of stars in the sky'. Gradually buried beneath sand drifting in from the Tengger Desert to the north, it disappeared from the face of the earth for nearly a century.

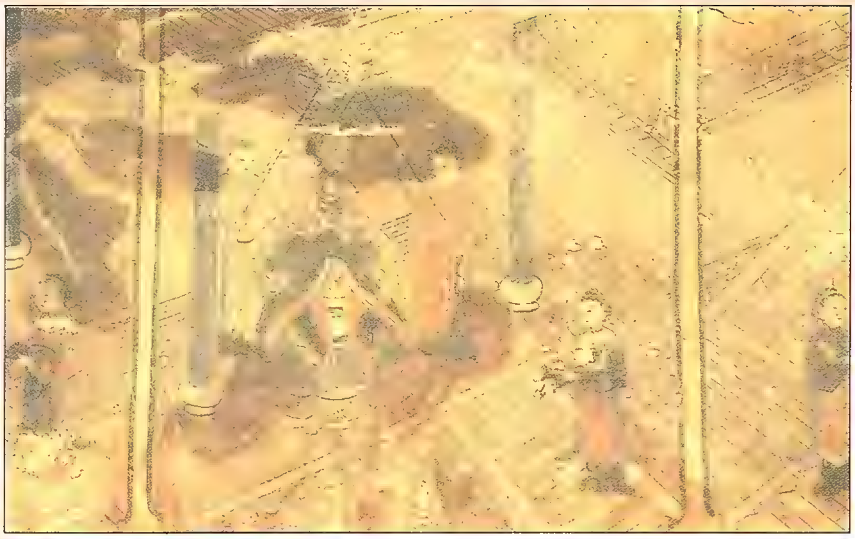
Lost, but not forgotten! In 1980, a Ningxia archaeological team started to clear sand from this historic site. The great mounds of sand removed were sifted for fragments, even a broken arm or a piece of brick being carefully retrieved. Finally these cave temples again saw the light of day. A three-storeyed pavilion-like sanctuary as well as other new edifices (4), including monks' cells and refectories, have been erected on the original site and monks have been sent to look after the caves and hold services.

To date, there is no public transport direct to Shikong Monastery, but bus services on the main highways linking Zhongwei with Qingtongxia and Yinchuan all run fairly near. Alighting from one of these buses, you will need to walk for three or four kilometres across country, past several farmhouses. After you have crossed a cement bridge, the monastery comes into sight at the southern foot of Mount Shuanglong (Twin Dragons).

Originally the monastery consisted of thirteen cave temples, including Wanfo (Ten Thousand Buddha) Temple, Shuifo (Reclining Buddha) Cave, the Cave of Baizi (Hundred Son) Guanyin and Lingguang (Divine Aura) Cave. As to when these caves were first excavated, that remains an open question. According to the *Annals of Zhongwei County,* they were commissioned by Li Yuanhao of the Western Xia (1038-1227). The *New Annals of Gansu,* however, deduce from many aspects of these stone caves — the way they were formed, special features of the sculptures and the style of the murals — that they were most probably completed sometime during the Tang dynasty (618-907), with renovation and the addition of more sculptures after the Song dynasty (960-1279), that is, during the Western Xia and the Yuan dynasty (1271-1368), when Buddhism flourished.

Commonly known as the 'Beamless Nine-Chamber Cave', Wanfo Temple, 12.5 by 7.3 metres and about 25 metres high, is the largest at Shikong Monastery. There is an opening on both sides at the front of the cave through which visitors slide to enter the dark chamber (previous page). Instead of the ten thousand Buddhas expected, there remains just a row of about a dozen broken clay sculptures in sitting positions on the left of the chamber. Although the heads of most of these





Buddhas are missing, from the shape of their bodies and the lines of their robes we can still see the high standard of sculptural art they represent.

To the right of Wanfo Temple is Zisun (Sons and Grandsons) Palace, a favourite haunt for villagers from far and near, always crowded with worshippers. The cave is devoted to Baizi Guanyin, a manifestation of the Bodhisattva Avalokitesvara, otherwise known as the Goddess of Prolificity (Zisun Niang Niang), whose task it is to bring sons. The sculpture is well preserved, the gilding on the face as fresh as when it was first applied. The ladies-in-waiting are even clothed in silk or decorated with tiny ornaments by pilgrims who come to pray for a son.

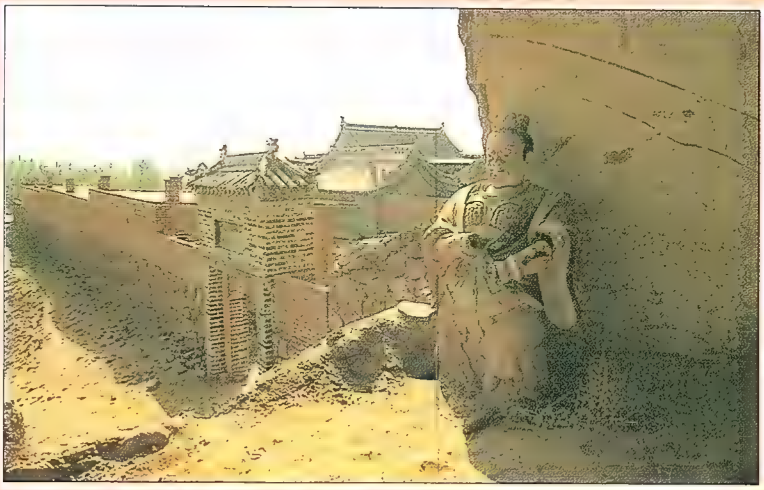
The tiny cave chamber has murals (1) all around depicting the meritorious deeds of Baizi Guanyin — some like comic strips in narrative sequence, some full-length paintings. Unfortunately, these murals are peeling and their paint is fading fast. According to the monks there, when the caves were first cleared of sand, the murals were much brighter than they are now. It appears that deterioration is rapid.

To the left of Wanfo Cave is a small cell called the Cave of Amitayus (one of the appellations of Amitabha), raised slightly above ground level, so that you have to climb up to enter it. The main sculpture in the cave is of Amitayus himself, seated boldly on his throne with a powerful, awe-inspiring look. In front of him and on both sides there is a group of civil and military deities, their bodies still half-buried in sand (3), showing something of what the archaeological team must have found when they first started their task.

The best sculptural art in the whole monastery is found in three shrines in an elegant pavilion close to Wanfo Temple. The large niche in the middle holds a seated image of Sakyamuni, five metres high, graceful and poised. The Bodhisattvas flanking him have chubby cheeks, high-bridged noses and a scarlet auspicious spot on the forehead; they wear close-fitting long skirts, bracelets and necklaces — Tang-dynasty fashion pure and simple.

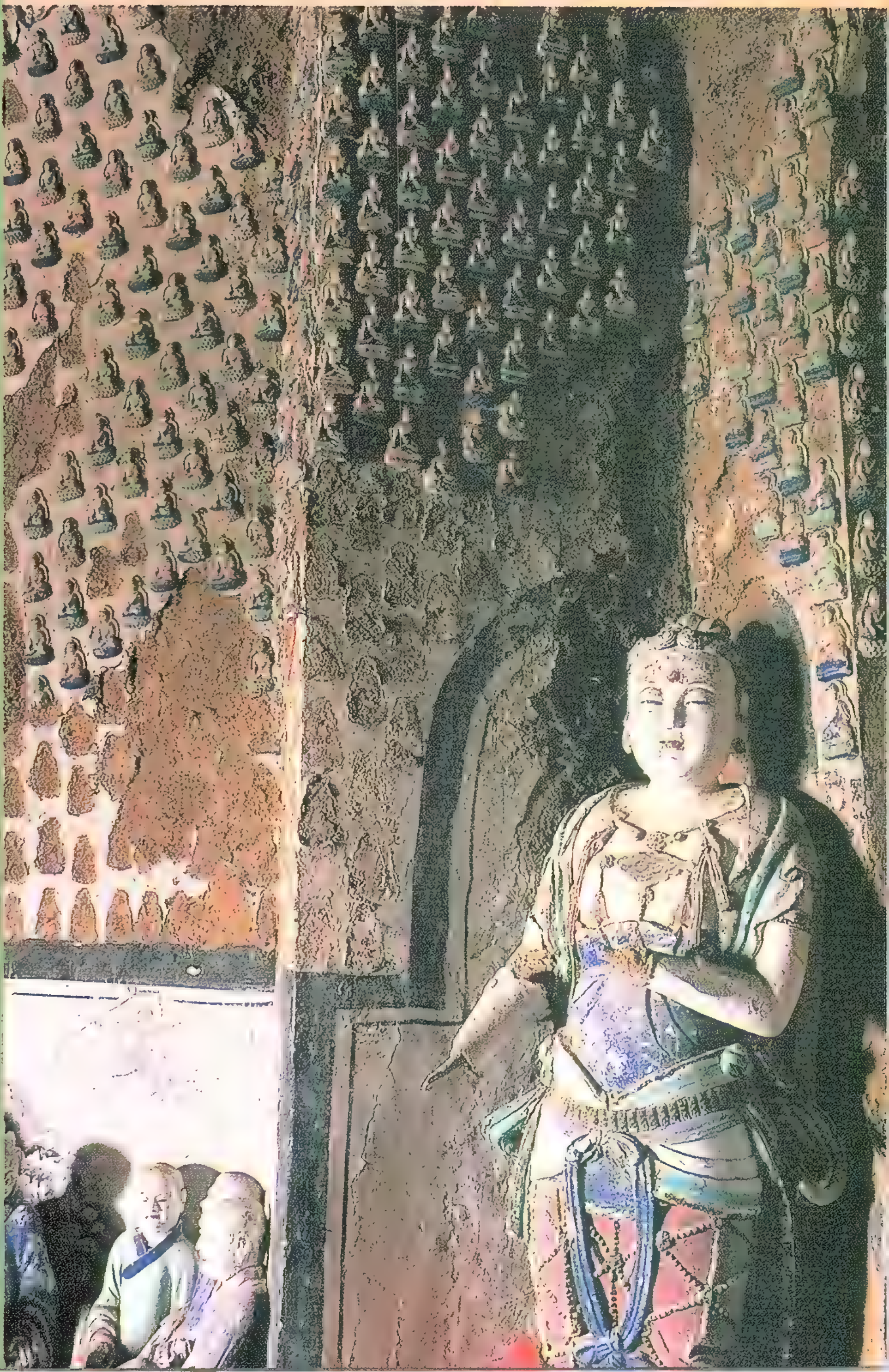
In the shrines on both sides there are a number of statues, large and small, waiting to be put back in their right places (2). Not all these sculptures reach the same artistic standard, although quite a few of them are of exquisite workmanship, with a lifelike and vivid appearance. These two chambers feature no murals but instead numerous tiny clay bas-relief Buddhas, each about six inches high, are stuck on the walls and ceiling (5). Sad to say, due to the high humidity in the caves and their damp walls, some have already crashed to the ground, shattered now beyond restoration.

Translated by Ren Jiazhen



4

5



Relics of the Western Xia

PHOTOS BY
DONG HONGZHENG
TEXT BY YA SHAN

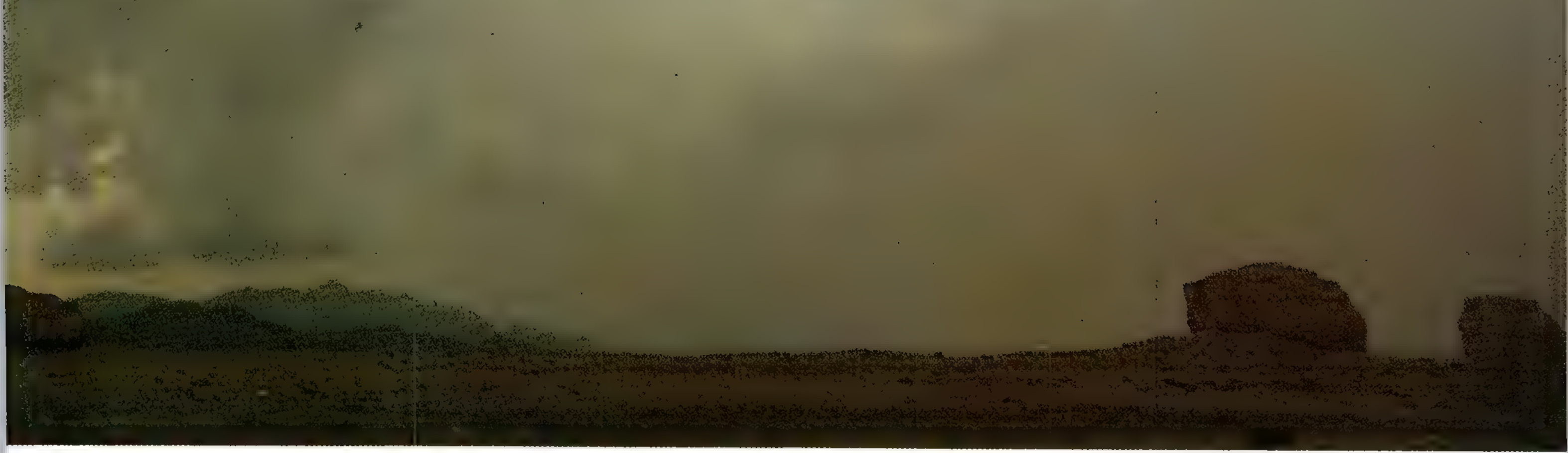
In the early eleventh century, at a time when the Northern Song dynasty (960-1127) held sway in China proper, a number of strong independent kingdoms ruled large tracts of land in the north and northwest. One of these was the Liao dynasty (916-1125), dominated by the Khitans, a Tartar people from the far north. Another, a frequent ally of the Liao against the Song, was the Western Xia (1038-1227), established in the northwest by Li Yuanhao. This was a conglomeration of many tribes, but was dominated by the Dangxiang, a branch of the Qiang, themselves a branch of the Tibetan people.

The capital of this powerful kingdom was at Xingqing (now Yinchuan in the Ningxia Hui Autonomous Region). At its peak it controlled a huge swathe of territory covering present-day Ningxia, northern Shaanxi, northwestern Gansu, northeastern Qinghai and parts of Inner Mongolia. Following the institutions of Chinese dynasties, the Western Xia set up political and military systems and encouraged farming and stock-breeding. Han Chinese craftsmen who moved to the area promoted the development of a handicraft industry.

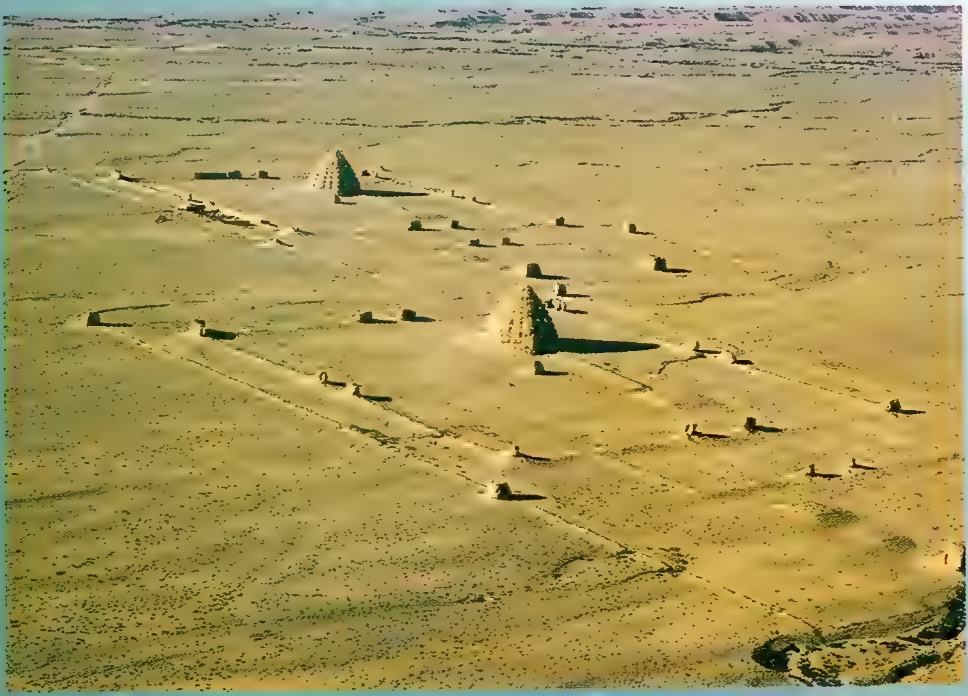
A new element arose when the hordes of Genghis Khan turned their attention southward. Between 1205 and 1227 Genghis Khan attacked the Western Xia many times, weakening and impoverishing them by interfering with their all-important trade routes. Finally the Xia ruler of the time surrendered, accepting Mongolian supremacy (although the Yuan dynasty was not formally established until 1271), and giving them one of his daughters together with a rich dowry of the highly-prized white camels later commented on by Marco Polo.

Through the ancient sites and relics of the kingdom, especially the archaeological discoveries made in recent years in Ningxia, we know that the Western Xia's standards of workmanship in gold, silver, weaponry, porcelain, textiles and architecture were much the same as those attained by the Song dynasty.

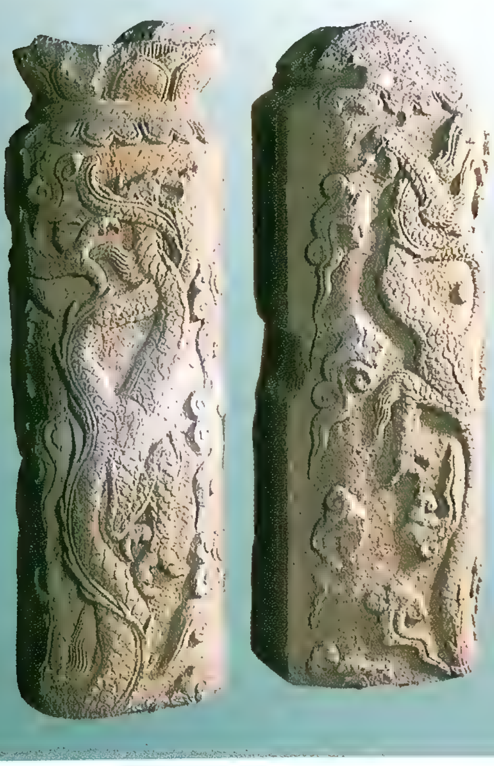
The site of the royal tombs, a stretch of barren sands scattered with broken bricks and tiles at the eastern foot of the Helan Mountains just west of Yinchuan, is as desolate as a city in the aftermath of war. Even the weather here is fickle, now windy and overcast, now scorched by the sun.



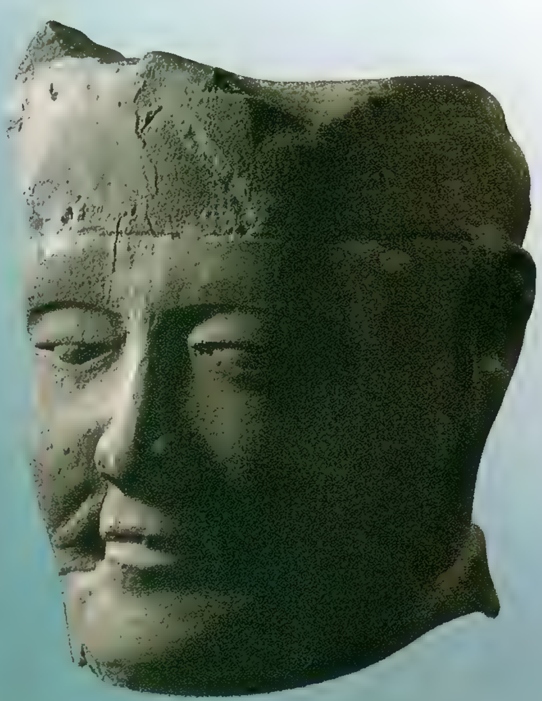
This is the largest extant Western Xia site, measuring four kilometres from east to west and ten kilometres from north to south, and it encompasses eight royal mausoleums and over seventy subsidiary tombs. Each mausoleum is an independent complex made up of the actual 100,000-square-metre walled tomb, gardens and vaults, with minor tombs scattered around. The pavilions, gates and halls are long since gone, and all the centuries have spared us are mound-like terraces over twenty metres high. Only Tomb No. 8 and three subsidiary tombs have been excavated so far, and it was there that most of the following objects were found.



A pair of balusters displays the traditional and typically Chinese design of two dragons playing with a pearl. The bas-relief dragons are vividly executed in smooth, flowing lines, exhibiting the mature Western Xia style.

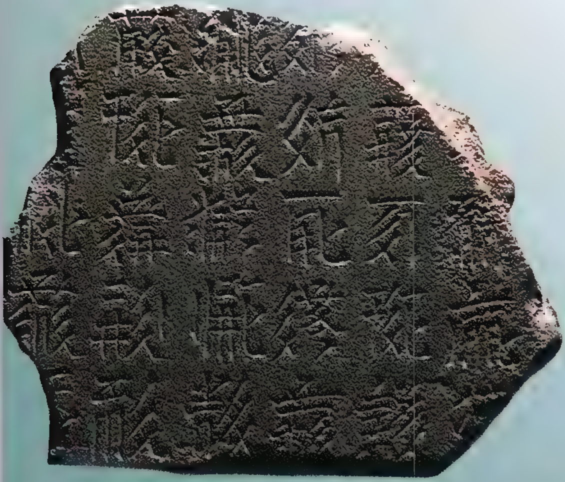


There are also fragments of stone which have been identified as parts of carvings and statues of civil officials, warriors, sacred animals, lotus columns, dragon parapets, and so on. This official's face bears a genial expression, showing a remarkable degree of realism.

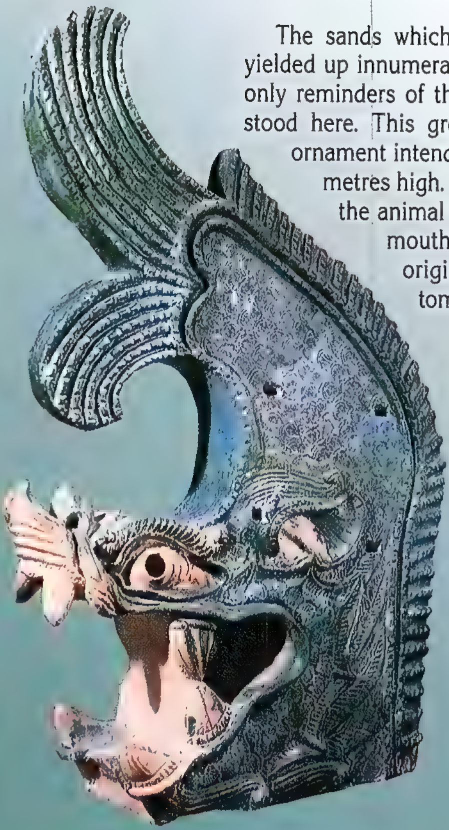


The Western Xia had their own script, Tangut, based on the ancient Chinese calligraphic style known as *lishu* (official script), which was supposedly developed by Li Yuanhao himself around 1036.

Large quantities of tablets survive — 1,700 in Tomb No. 2 alone. The broken tablet shown here was excavated from Tomb No. 8. Some tablets are in both Tangut and Chinese, the stroke arrangement of the Tangut characters betraying their close relationship with Chinese.

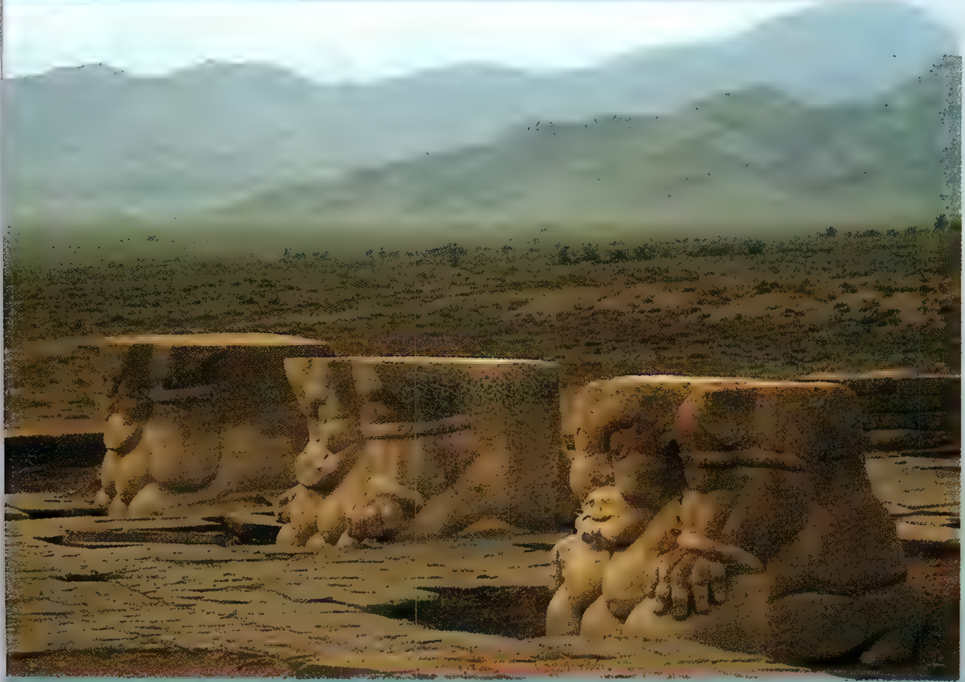


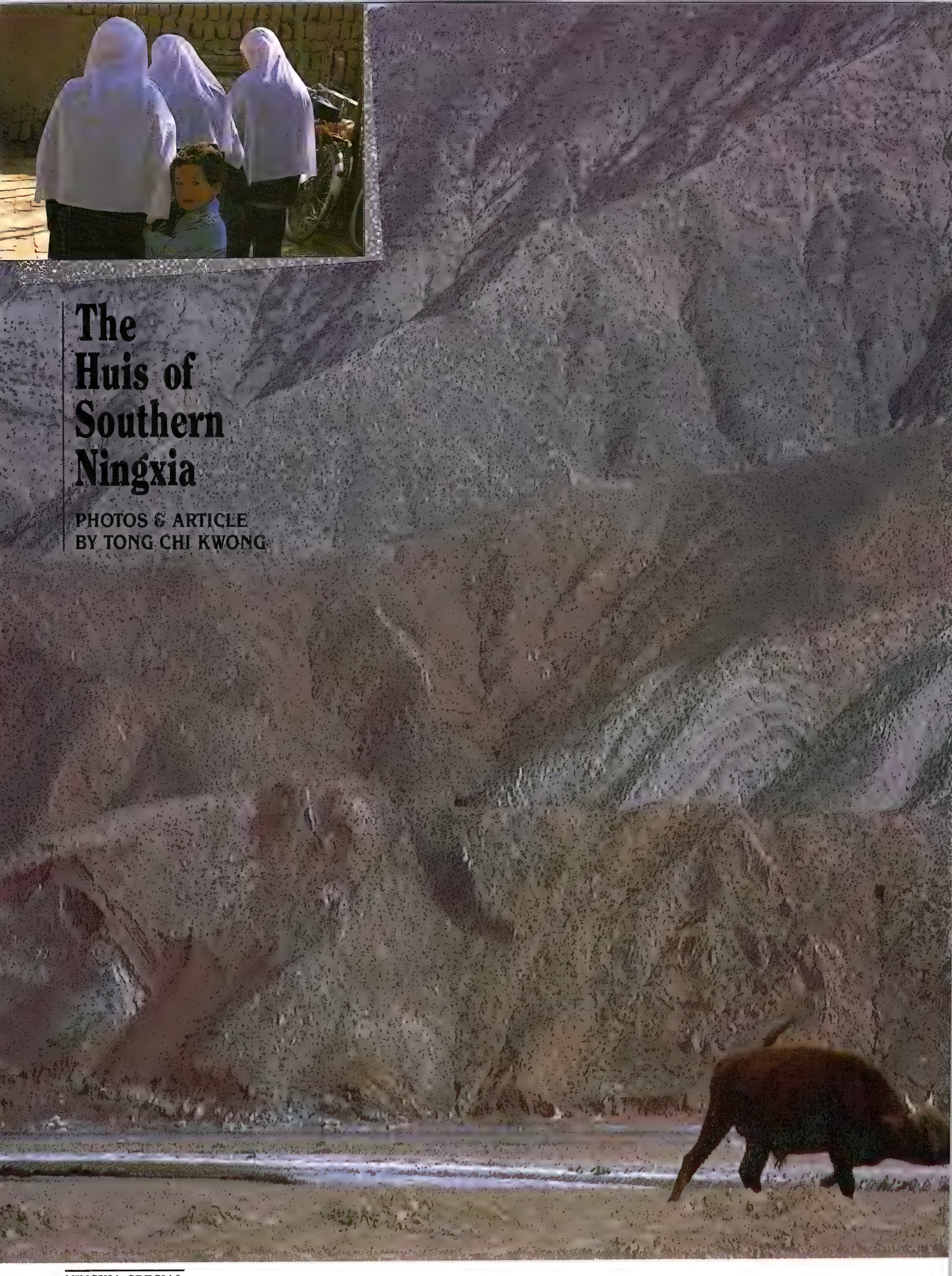
The sands which cover the tombs have yielded up innumerable bricks and tiles, our only reminders of the buildings which once stood here. This green glazed zoomorphic ornament intended for a roof end is 1.52 metres high. The huge dimensions of the animal head with its wide-open mouth and fish tail suggest the original grandeur of the royal tombs.



Stele pedestals in China are normally shaped like tortoises, but these Western Xia ones are virtually cubic. The forcefully carved blocks seem half monster, half fertility symbol, and suggest the tough resilience of the Dangxiang.

Translated by Wu Ling





The Huis of Southern Ningxia

PHOTOS & ARTICLE
BY TONG CHI KWONG

The further we penetrated into the mountainous hinterland of southern Ningxia, the more desolate the scene became. On the grey hills not a stalk of grass was to be seen. And yet of course, life exists even in this apparently barren soil. There must have been pockets of vegetation somewhere, since cows and flocks of sheep foraged occasionally around the feet of the hills. Time and again along the mountain paths we encountered Huis. Some of them, riding bicycles, greeted us with a smile and a wave of the hand. But most of them were on foot, since the paths are too rough and uneven for a bike. As we approached, they stopped, asking where we had come from and where we were going in a show of friendship.

Ningxia's full title is the Ningxia Hui Autonomous Region, and it is actually home to 1.3 million Huis, representing thirty percent of Ningxia's population and eighteen percent of the overall Hui population of China.

In southern Ningxia quite a few areas are solidly Hui, such as Tongxin, Haiyuan, Guyuan and Xiji. The term 'Hui' actually means 'Moslem' in Chinese, a strange designation in view of the fact that China has ten minority peoples which are identified as predominantly Moslem. The Hui nationality originated with Arabs and Persians who came as seafarers and merchants to trade with the cosmopolitan Tang dynasty (618-907) and stayed. A second wave of Moslem peoples entered China from Central Asia in the early thirteenth century, driven eastward by the Mongol hordes of Genghis Khan. Over the centuries there was extensive intermarriage with other groups, especially Han Chinese, Mongolians and Uygurs. The Huis have long since adopted the Chinese language and Chinese names, being now distinguished mainly by their religious beliefs.

Much of Ningxia's terrain is covered by loess. Part of the loess plateau, the Liupan Mountains with their bare rocky slopes zigzag through southwestern Ningxia, but some hilly areas in the south have a comparatively thick soil layer. There is extreme soil erosion in parts, while some of the flat lands have serious salinity problems. Drinking water is a perennial difficulty in rural areas. Even if there is an occasional stream, its waters are yellow and brackish, depositing a layer of salt along its banks. In the past, local people had to walk many a kilometre to fetch water, toting it home in buckets suspended from a shoulder pole. Nevertheless, the Hui people who have lived here for generations have never despaired of life under such harsh conditions. Since the recent creation of the Xiji-Haiyuan-Guyuan irrigation project which diverts water from the Huanghe (Yellow River), they no longer need to get up early to replenish their water supply although they are still very economical in their use of the precious liquid.

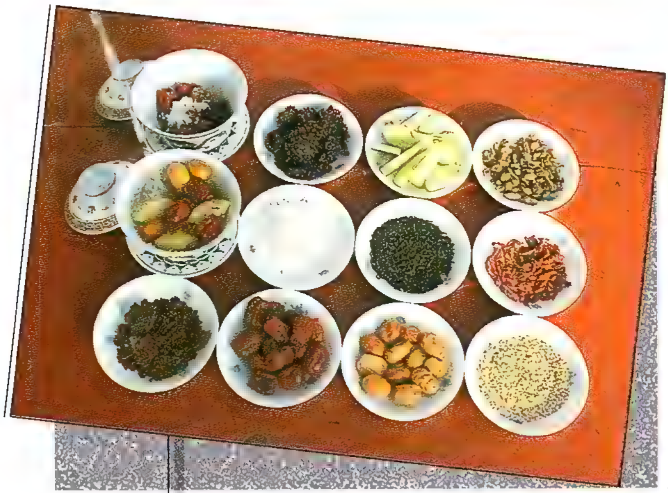
Living where they do, it would be difficult and time-consuming to go to town every time they need to make purchases, so rural markets play an important role in their lives. One day, looking down from a high bridge, I was able to observe a market in a valley, which was just being approached by a donkey-cart laden with goods. As soon as the cart came to a halt, it was surrounded by would-be buyers. This is a common scene. As I mingled with the crowds, I noticed that, although older women wear white veils over their heads, the young ones have bright red and green kerchiefs. I was amazed to see what large quantities of goods were being

2

3

The Huis' donkeys (2) play a useful role in the local economy as water carriers (1, by Yang Liheng) and pullers of carts (3). The cold climate means that meat will keep outdoors for a long time (4).

4



1

bought: a side of beef, half a goat, several baskets of watermelons at a time — this seemed nothing unusual.

As I stood there, watching and wondering, my nostrils were assailed by the most tantalizing aroma which would not let me rest until I had tracked it to its source. On the other side of the free market there was an adobe house where a large hunk of mutton swayed under the eaves. People were going in and out freely — the house was a restaurant. The mutton hanging there was as good as in a natural refrigerator since temperatures in southern Ningxia are generally low. The average winter temperature is minus 10°C, and winter lasts for over six months — 210 days in Guyuan! The average summer temperature is 22°C, but this too is lower in the southern mountains. So the fact that people buy in such large quantities does not mean that they are planning some great feast, as it might in other parts of China, it is just that it is inconvenient and unnecessary for them to buy food every day.

Special Tea and Fried *Sanzi*

As I was about to enter a Hui house, my host hurried out and smilingly brushed the dust from my jacket with a towel. I was a little surprised to see how clean and tidy the room was, as I had become accustomed to the usual jumble of rural homes in China. At the time I thought this might be a 'model' house specially prepared to receive guests but, however many houses I had the pleasure of visiting, I found this to be the general rule. Hui people, especially those living in the countryside, observe the strict rules of hygiene enjoined by Islam. Even though some areas are short of water, the local people still try their best to keep clean. To wash or take a shower, they pour water over themselves from containers because they will only use running water. I heard that before drawing water from a lake or pond, they stir it with their hands; if the ripples reach the bank, this means that the water is stagnant and therefore undrinkable. Should even a fly fall into a well, they will drain the well and not use it until the underground source has been replenished.

About two-fifths of the space in their main room is occupied by the *kang* (heated brick bed), which forms the reception area. As soon as I entered, I was invited on to the *kang*. After we were all seated cross-legged around a small table, tea was served. Hui people, like all good Moslems, abstain from stimulants such as coffee or alcohol. Their traditional drink, called *gaiwan* tea ('tea in a covered cup') is made by placing jasmine tea, slices of dried apple, two kinds of dates, sesame seeds, dried rose petals, walnuts, Chinese wolfberries and white and brown sugar in a fine porcelain cup, then adding boiling water. This is the drink offered to guests as a mark of honour.

While we were sipping this delectable brew, I caught another whiff of cooking. Asking permission from my host, I went into the kitchen and saw the women of the household busy making something like noodles from dough and deep-frying them. These are called *sanzi* and are neither sweet nor salty, maybe because the Huis prefer bland food.

These delicacies, as well as bread and fried cakes, are brought out not just for guests but for any festive occasion such as a wedding. During my stay in Ningxia I saw

2

3

4

5

Gaiwan tea, made by pouring boiling water from a copper kettle (2) over special ingredients (1), is served to honoured guests on the kang (5). The other major components of a feast fit for a blushing bride (6) are sanzi noodles (4). Dried maize is used as livestock fodder (3).

6

1

such a ceremony. In the past it was said that a bride should ride a roan-coloured horse to her new home. A donkey might take its place if necessary, but never a mule, for they are barren and therefore unlucky. But at the wedding I witnessed, the bride arrived in a 'Red Flag' limousine. Urban fashions certainly seem to be spreading!

Although it was only the end of autumn and not very cold, the bride was wearing a red padded jacket. 'Doesn't she feel hot?' I wondered. But I learned it had nothing to do with keeping warm — it was an expression of hope for ample food and clothing in future.

Her sisters accompanied the bride to the groom's house, where the new couple received the blessing of the imam and bowed before entering the bridal chamber. The bride stayed in the room while the groom joined his friends and male relatives from both families to listen as the imam recited prayers for about half an hour. Afterwards the imam threw sweets and coins from a plate placed in front of him, and all those present grabbed what they could for good luck.

'There is No God but Allah'

As I was strolling through a mountain village, a Hui man stuck out one finger at me. I didn't quite know how to react! Seeing my puzzlement, he laughed and said, 'You're not a Moslem, I see.' I learned that this was a special sign. If I had been a Moslem (or at least a Hui), I would have responded by sticking out two fingers in return. One finger means 'There is no God but Allah', and two something like 'Allah is unswerving'. Then the first person would extend five fingers, evoking the five major principles *(arkan),* often called the five pillars of Islam, namely witness, prayer, almsgiving, fasting and pilgrimage.

Rural Hui people seem to be more devout than their urban counterparts. I passed a mosque which was packed with men, every one of them wearing the obligatory white cap. I went up to ask what was going on and was told they were selecting a new imam to replace the venerable incumbent, who had decided to retire. The discussion was heated, for they all regarded this as an important event not to handled without a great deal of thought. They knelt on carpets in rows to pray, facing west, the direction of Mecca. I was familiar with the scene. It seems that older Huis still keep to the traditional garb of black robe and white cap, and most of them sport dark glasses and a full beard.

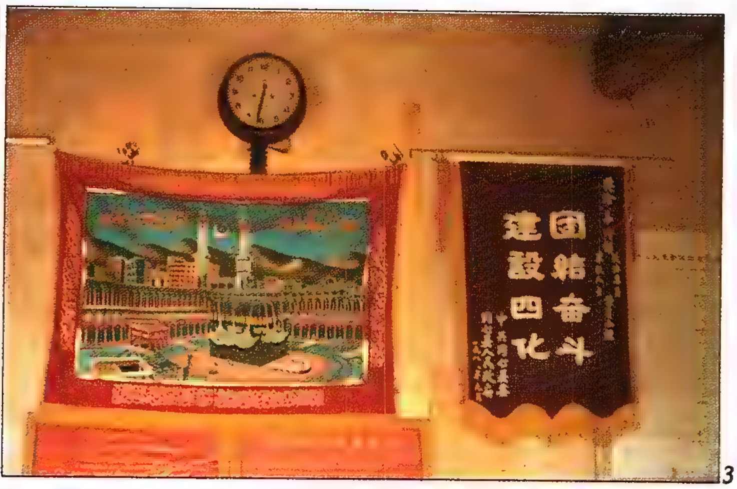
In the mosque I saw a picture of the Kaaba in Mecca hanging on the wall — a present from a Moslem there. One of the dearest wishes in any Moslem's life is to make the pilgrimage to this holy city in Saudi Arabia, birthplace of the prophet Mohammed. Even if he cannot realize his wish, he will get someone who does manage to go there to bring him back some souvenir. I saw depictions of the holy city in several of the houses I visited.

Religious devotion takes root from childhood. A fifteen-year-old theology student (who might, if all went well, become an imam on completion of his studies) told me that they had ordinary lessons, but also studied the Koran — the sacred book of Islam — under the supervision of learned imams. There is no fixed number of years for study: those who learn quickly may graduate early, while others might take seven or eight years.

Women, not being allowed to enter the main body of the mosque, can only recite the scriptures at home or in a side room. But their piety is no less pronounced. I saw one elderly Hui at prayer, her head bowed, fingering her string of prayer beads, oblivious to the outside world. Her thoughts were doubtless occupied with Allah, the Koran and Mecca.

Translated by Wu Ling

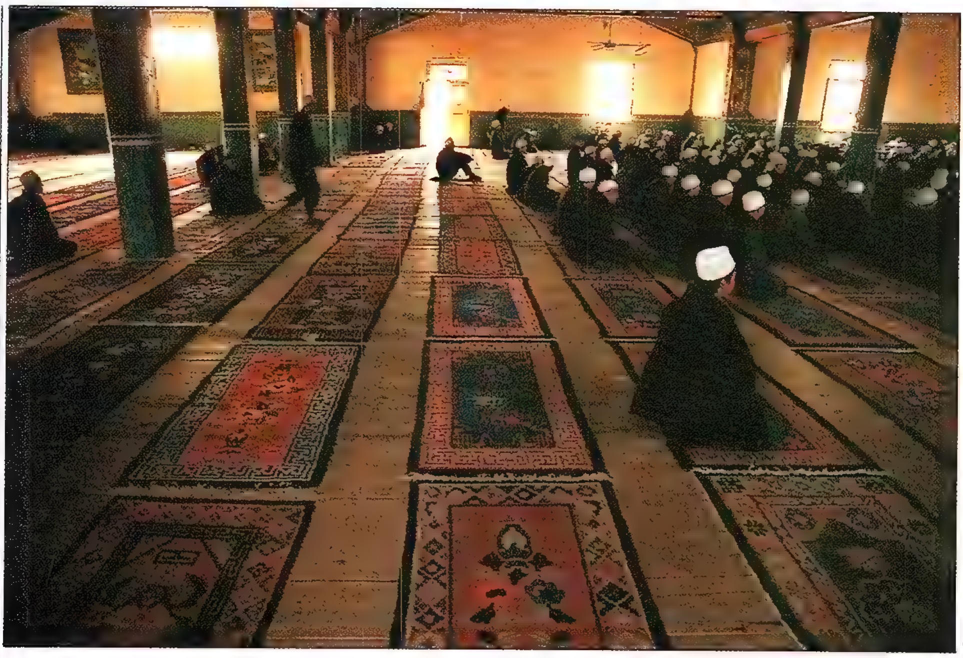
2



3

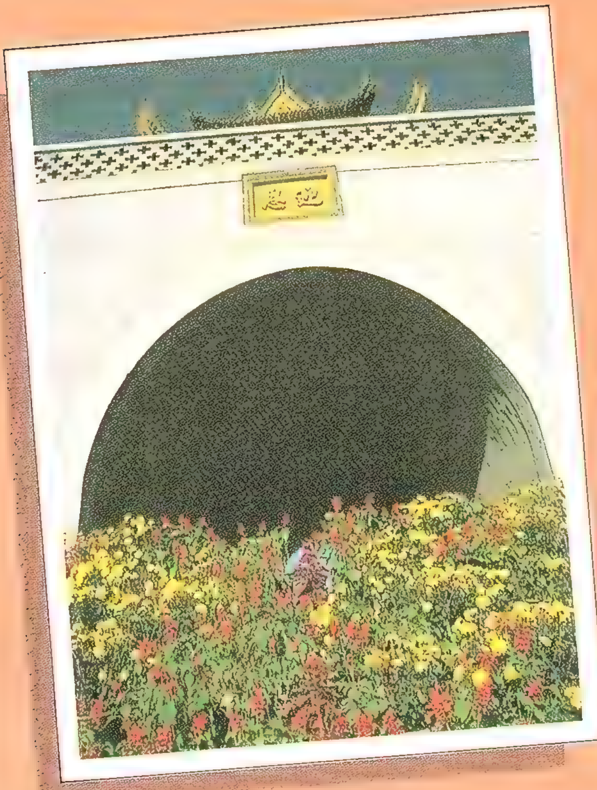
4

5



6

The mosque (2) is the focal point of religious activities for the male members of the Hui community (1, 6), although the women may be equally devout (5, by Sun Jialin). Every mosque has a bathhouse attached – here an ornate facade (4). Representations of the Kaaba and Mecca hold pride of place in many households (3).



1

PHOTOS BY TONG CHI KWONG
ARTICLE BY SHU RONG

YINCHUAN

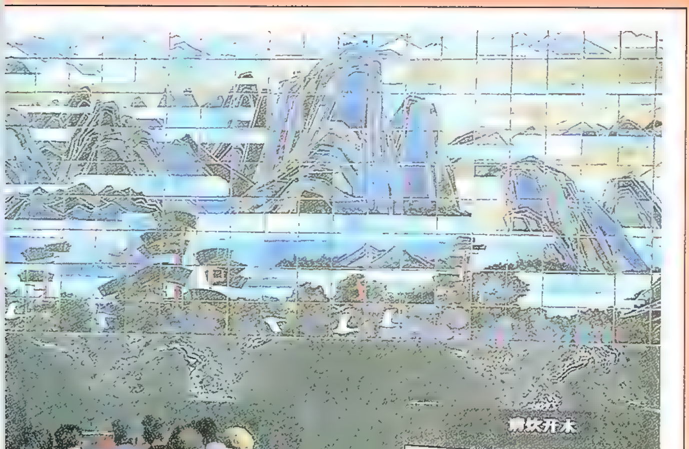
A long, long time ago, as legend tells it, there was a golden phoenix which flew over countless mountains and rivers. When it came to the Helan Mountains which separate present-day Ningxia from Inner Mongolia, it spotted a stretch of land as rich as those south of the Yangtse there between the mountains and the Huanghe (Yellow River). The sight was so tempting that the phoenix swooped down from the sky and turned itself into a city right there on that happy land. This city was Yinchuan.

Having heard the legend, I found Yinchuan rather disappointing the first time I visited it, despite its history of over 1,300 years and its status as capital of the mysterious Western Xia (1038-1227). But now, five years later, as the long-distance bus drew near the city, I was quite excited at the thought of seeing it again.

Unlike most of the cities of the northwest, Yinchuan abounds in plant life, canals and lakes, since the Helan Range to the west effectively shields it from the harsh winds and sandstorms of the Tengger Desert and the Huanghe has obligingly altered its course many times, leaving behind fertile soil. In recent years, tree-planting efforts have been redoubled and the green belts in and around the city expanded. One of the best examples is Zhongshan Park, which used to be the summer resort of the Western Xia rulers but is now Yinchuan's largest public recreation area. As for the canals, a large number of them — especially those which form a network to the Huanghe — were constructed between the third century B.C. and the tenth century A.D. for irrigation purposes. They were highly necessary in view of the dry climate and the blistering hot summers of the region.

Only when everyone started to get off the bus did I realize that we had arrived — at a terminal which had definitely not been there on my last visit. Walking into the reception area, I was confronted by two huge ceramic murals, one of them (3) depicting the attractive scenery around Yinchuan, the Helan Range and the Huanghe itself.

I emerged from the terminal to find myself opposite the Nanguan Mosque. According to the historical records, there were plenty of mosques in the city by the mid-Ming dynasty (1368-1644), so obviously Islam was well established by then. After all, Yinchuan's location along a trade route at a strategically important point meant that this was a focus for traders



3

5

4

and merchants from all the countries of Central Asia and beyond. The Hui people, who account for one third of Ningxia's population, are predominantly Moslem. Even though the mosque itself had as solemn an atmosphere as ever, it seemed livelier because of the bevy of small shops which had sprung up alongside. Set up by the mosque authorities, I was told, these shops attracted a constant stream of custom. There was a neat-looking Hui restaurant (5) among them which reminded me that I had not yet had lunch. I promptly stepped inside to try the mutton dumplings, a local speciality.

The city centre is dominated by the Drum Tower (1), which also seemed to have been freshened up and was now set off rather prettily by flowers around its base. Two hundred metres further on is Yuhuang Pavilion (4). Built in Ming times, this is an impressive wooden complex on a nineteen-metre-tall brick platform. Last time I had had a hard time locating it as it was snuggled in among residential buildings. Now all these houses had been demolished and the streets where it stood widened. At present it is used as the city library but, in order to preserve it, there are plans afoot to move the library elsewhere. One of my favourite places — Nanmen Gate — is situated on the square of the same name. Built in the early eleventh century during the Song dynasty (960-1279), it seems a smaller version of Beijing's Tian'anmen Gate.

The lush scenery extends to the suburbs which contain Yinchuan's two most famous sights. The roads leading to them are lined by tall, shade-giving trees, flanked by grids of canals and expanses of fields growing both rice and grain, as well as all kinds of fruits and vegetables. To the west of the city is Chengtiansi Pagoda, or West Pagoda, originally built under the Western Xia but reconstructed during Qing times (1644-1911), while to the north is Haibao Pagoda — predictably also known as North Pagoda — a rather strange, nine-storeyed structure (2).

I climbed it to get a good panoramic view. Now that all the drab old buildings I had seen on my last visit had been cleared, Yinchuan looked very pleasant with its simple, clear-cut layout. And, indeed, with the greenery and well-watered rice fields all around, I did for a moment feel as though I was back in the south of China.

Translated by M.K.

REVISITED

Mandanon leather shoes made from excellent goat or ox hide
are novel in design and reliable in quality,
selling well on the world market.
We offer a wide range of models for
all seasons for men, women and children.
Orders and processing with supplied materials are welcome.

China National Native Produce & Animal By-Products Imp. & Exp. Corp.
Guangdong Animal By-Products Branch
Address: No. 48, Shamian Nanjie, Guangzhou, China Tel.: 886018 Telex: 44373 KABB CN Fax: 862442

- SHOES
- HATS
- GLOVES
- FURNITURE
- STRAW, WILLOW AND BAMBOO PLAITED ARTICLES
- DAILY NECESSITIES & MISCELLANEOUS ARTICLES
- CRAFT GIFTS
- ARTISTIC HANDICRAFTS
- JEWELLERY

CHINA NATIONAL ARTS & CRAFTS
IMPORT & EXPORT CORPORATION
SHANGHAI BRANCH

16 Zhong Shan Dong Yi Lu, Shanghai, China Tel: 212100
Cable: "ARTSCRAFTS" SHANGHAI Telex: 33053 ARTEX CN Fax: 021-291871

SHANGHAI KNITWEAR

Knitwear made from cotton, wool, linen, chemical fibres and other blended fibres. Available as underwear, overcoats, scarves, gloves, socks, etc.

CHINA NATIONAL TEXTILES
IMP. & EXP. CORP.,
SHANGHAI BRANCH

1040 North Suzhou Road,
Shanghai, China
Cable: "KNITWEAR" SHANGHAI
Telex: 33319 KNIT CN

Chongqing Tuo Tea

茶

Chongqing Tuo Tea, when brewed in boiling water, produces a brilliant orange-coloured beverage with an exceptionally fine aroma. It helps stimulate salivary action and slakes the thirst. It can restore the appetite, help reduce body weight and regulate cholesterol levels.

Chongqing Tuo Tea was awarded the gold medal at the 22nd World Food Products Appraisal Convention held in Rome, Italy, in August 1983.

重慶沱茶
CHONGQING
トウチャ
Tuo Tea
沱型
净重 NET WT. 100克 G
峨眉牌重庆沱茶简介
沱茶是中国西南地区名茶，茶
味醇厚甘和功能止渴，所含天
然成份有益於美容健康。峨眉牌
重庆沱茶精工选料，古法调制，
堪称沱茶之王。一九八三年八
月，在意大利罗马世界第二十二
届食品评选会上荣获金质奖章。
金
世界食品
峨眉
EMEI
重慶沱茶
トウチャ
CHONGQING
Tuo Tea

China National Native Produce &
Animal By-Products
Imp. & Exp. Corporation,
Chongqing Tea & Native
Produce Branch

Add: 25 Gansimenhang Street,
Chongqing, Sichuan, China
Tel: 45874

Disposable Products

Panda Brand Surgical Gloves

Specifications: large, medium, small
Packaging: 100/box, 20 boxes/carton

Disposable Plastic Syringes

Specifications: 10cc • 5cc • 2.5cc
Packaging: 10cc 80/box, 6 boxes/carton
5cc 100/box, 6 boxes/carton
2.5cc 140/box, 6 boxes/carton

China National Chemicals Imp. & Exp. Corp., Guangdong Branch
61 Yan Jiang Road West, Guangzhou, China
Cable: "SINOCHEMIC" GUANGZHOU
Telex: 44376 HAGON CN Fax: 861731 GUANGZHOU

Crystalline Flake Graphite from Heilongjiang

Heilongjiang Province is an important manufacturing base of natural crystalline flake graphite in China, having rich resources of this material and a long manufacturing history. It supplies worldwide high-quality flake graphite in various sizes and grades and of different carbon content for metallurgy, machinery, electrical equipments, chemical and light industries, space flight, etc.

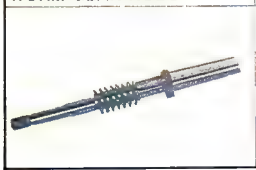
Warmly welcome any orders by telephone, cable or telex.

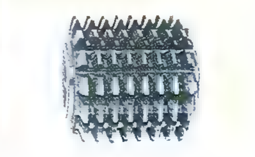
CHINA NATIONAL METALS & MINERALS IMP. & EXP. CORP., HEILONGJIANG BRANCH

Add: 73, Zhong Shan Road, Harbin, China
Tel: 52218 53861
Cable: MINMETALS HARBIN
Telex: 80079 HMM CN

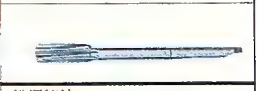
錐柄直齒插齒刀
TAPER SHANK PINION CUTTERS

盤形直齒插齒刀
DISK TYPE PINION CUTTERS


蝸輪滾刀
WORM GEAR HOBS


齒輪滾刀
GEAR HOBS

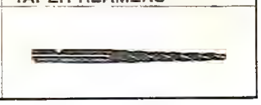
削平型直柄立銑刀
END MILLS WITH WELDON SHANKS


硬質合金機用鉸刀
CARBIDE TIPPED MACHINE REAMERS

玉米銑刀
ROUGHING & FINISHING END MILLS

錐柄锪鉆
TAPER SHANK COUNTERSINKS

波刃銑刀
ROUGHING END MILLS


錐度鉸刀
TAPER REAMERS

METAL-CUTTING TOOLS We offer a wide variety of metal-cutting tools such as broaches, pinion-type cutters, hobbing cutters, form milling cutters, reamers, etc. Our company boasts a strong technical force and advanced equipment, and our products are of highest quality, up to international standards.

BEIJING FARM TOOLS Made of choice materials, our tools are of fine quality; they are available in a wide variety of specifications. Sold worldwide and well accepted by clients, our products are in increasing demand on the market.

Along with the expansion of our business, we have adopted flexible and variegated ways of trading. In order to cater to the needs of clients, we not only offer spot sale and forward sale, but also accept processing according to buyers' specifications and brand names and use of neutral packing. Other forms of trade suggested by overseas clients are also accepted subject to consideration.
Sample tools are available upon request. Businessmen from all countries and regions are welcome to contact us for business negotiations.

CMCB

China National Machinery Import & Export Corp., Beijing Branch
190 Chao Yang Men Nei Street, Beijing, China
Cable: MACHBRANCH BEIJING Telex: 210201 CMCB CN Fax: 553504

Zhangjiakou Fried Broad Beans

This product is made from the well-known broad beans from Zhangjiakou using advanced processing techniques. Fried in first-class refined vegetable oil with a pinch of salt, the beans retain their shape and delicious flavour. A nutritious and original snack, they are perfect with wine or as an aperitif.

Packaging: 1. In cartons of 10 kg, each containing 50g × 200 bags or 100g × 100 bags
2. In cartons of 10 kg net

Fried
Broad beans
NET WEIGHT 100GS
中国张家口
兰花豆
中国·河北
HEBEI·CHINA

CHINA NATIONAL CEREALS, OILS AND FOODSTUFFS IMPORT & EXPORT CORPORATION, HEBEI BRANCH
8 Jichang Road, Shijiazhuang, Hebei, China
Cable: "CEROILFOOD" SHIJIAZHUANG Telex: 26215 COFHB CN

GREEN BAMBOO

Silk Garments from Hebei

CHINA NATIONAL TEXTILES IMP. & EXP. CORP., HEBEI BRANCH
8 JICHANG ROAD, SHIJIAZHUANG, CHINA
TEL: 747941 EXT. 370 CABLE: CHINATEX SHIJIAZHUANG TELEX: 26228 HBTEX CN

Superior
Quality
优
珠江橋牌
PEARL RIVER BRIDGE
小磨芝麻油
SESAME OIL
INGREDIENT
PURE
SESAMESE
100% SESAME OIL
NET WT. 3.5 oz
RICE STICK
COFCO

CHINA NATIONAL CEREALS, OILS & FOODSTUFFS IMPORT & EXPORT CORPORATION, GUANGDONG CEREALS & OILS BRANCH
2 QIAOGUANG ROAD, GUANGZHOU, CHINA CABLE "CNCOFC" GUANGZHOU TELEX: 44389 CEOIL CN TEL: 334154, 341401 FAX: 020-341345

Religious Paintings of the Naxi People

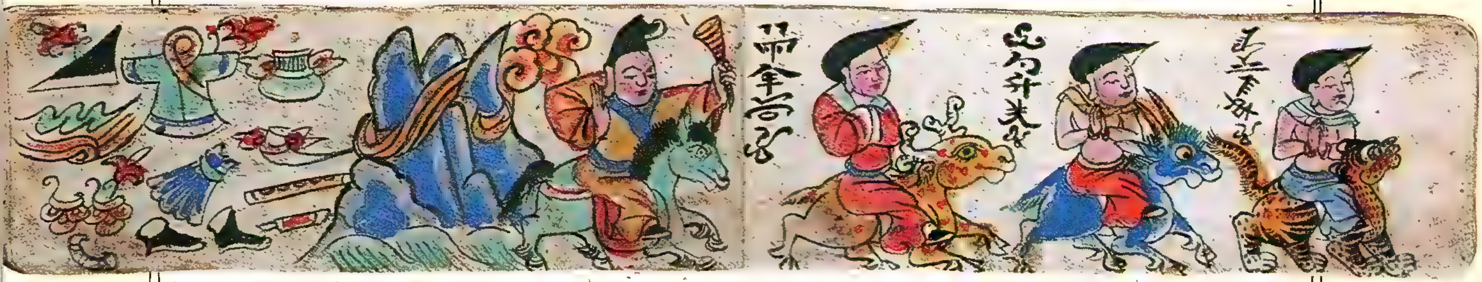
PHOTOS BY SUN JIXUE • TEXT BY CHAN YAT NIN

Although religious painting tends to impress us by its solemnity and otherworldliness, this is certainly not the case with that of the Naxi people. On the contrary, their sacred painting is striking for its humour, its human flavour, and its extraordinarily vivid power of expression.

The Naxis are a minority numbering around 250,000 members. They live in a region of high plateaux in northwest Yunnan and southwest Sichuan. Descendants of a Qiang branch who, it is said, settled in the Lijiang Valley many centuries ago, theirs was traditionally a matrilineal society. Their fascinating history can be traced to a certain extent since their mythology, historical events, astrology, science and religious beliefs were recorded in an ancient pictographic script by their shamans, male priests known as *dongbas.* The Naxi people, who speak a Tibeto-Burman language, practise a polytheistic religion mingled with elements of Tibetan Buddhism and Taoism.

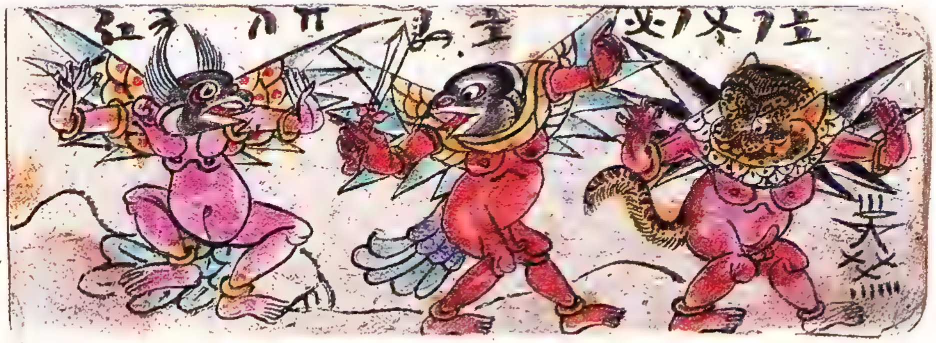
The *dongbas* always played a crucial role in the local culture as they were the only members of society able to read and write the unique picture-script. They excelled at painting, dancing, singing and poetry, in additional to their occasional religious activities. Their paintings take their inspiration from many themes: sacred books, tales from mythology, ritual implements and ceremonies, stories illustrating the eternal conflict between good and evil, as well as incidents from everyday life. Their work is executed in a variety of materials and formats: small drawings in booklets, large portraits of deities, paintings on wooden tablets, scrolls depicting a whole pantheon of gods.... The techniques are handed down from generation to generation in albums containing samples of model paintings which the *dongba* can study and copy. He is nevertheless in no way bound to imitate these models, as he enjoys total creative freedom.

The Dongba Cultural Research Institute was formally set up in 1981 in the Naxi 'capital', Lijiang, in order to study, decipher and preserve the centuries-old accumulation of *dongba* lore.



The local religion is typically polytheistic in that there are almost four hundred named gods. Moreover, all these gods enjoy equal status; even the founder of the religion, Dingbashiluo, recognized as superior in terms of magic arts, does not necessarily take precedence. This perhaps explains why so many divinities are humanized in Naxi religious paintings.

The strongly-drawn deities in the above painting from an album of models parade on bizarre beasts while, on the left, we see an array of shamanistic regalia. A skilful ease of technique is evident. Phonetic transcriptions of the Naxi language are found on many of these model paintings.

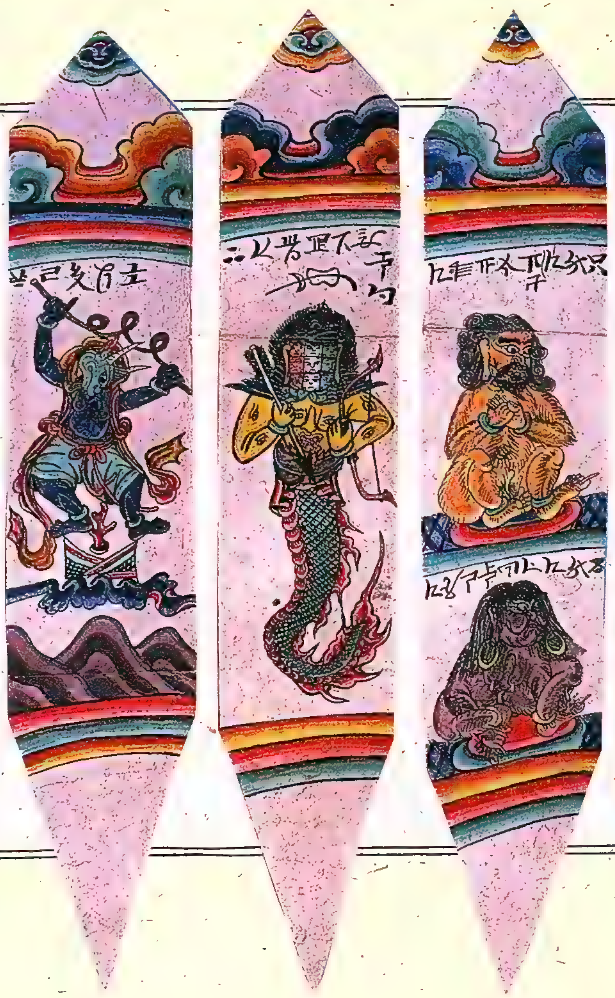


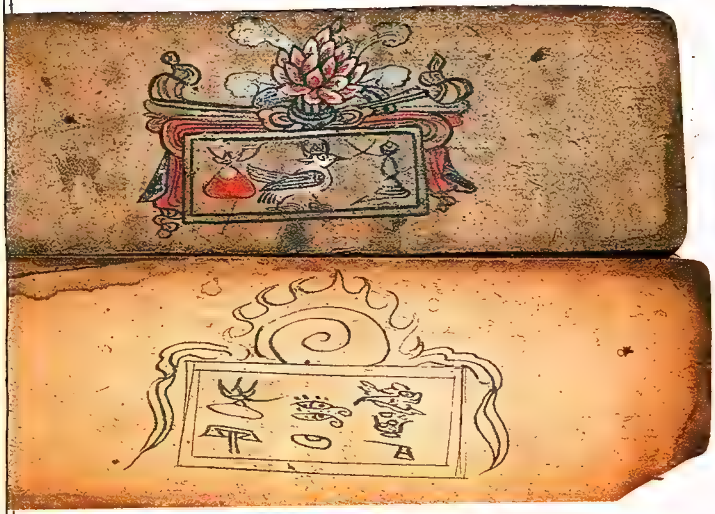
Another painting from the same album illustrates the unfettered imagination of *dongba* artists. Two strange beings with human bodies but birds' faces and wings confront a third with the head and tail of a tiger. The painter has managed to introduce an element of tension and fear, the illusion of movement being underlined by the flowing lines.

Paintings on wooden tablets are used by *dongbas* at a special large-scale meeting to recite prayers, worship the gods and exorcize demons.

Before the ritual, the *dongba* consults the oracles to determine which demons are exercizing an evil influence in the neighbourhood. He then draws their images on wooden tablets and adds the benevolent deities he wishes to invoke against them. These tablets are planted in the ground at certain ritual positions, then the *dongba* invites the deities to exorcize or tame the demons by means of sacred incantations. At the end of the ceremony the tablets are destroyed to show that the magic arts of the *dongba* have prevailed.

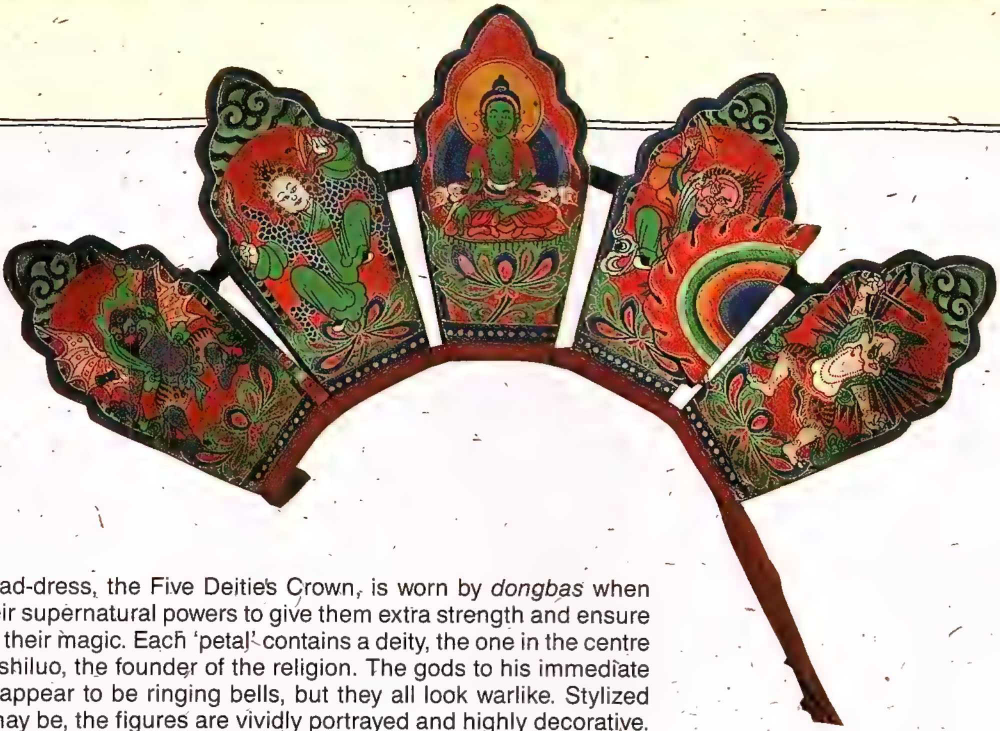
The centre of this trio of wooden tablets shows a figure with a multiple human mask and a snakelike body, leader of a type of evil dragon mentioned in Naxi mythology. Holding a bow and arrow, it stands with its snake body coiled. Its strange masked visage suggests unfathomable power and many 'seeing eyes' dot its torso. The other evil spirits shown are equally forbidding. It is remarkable that the *dongbas* took such artistic pains over images destined for burning.



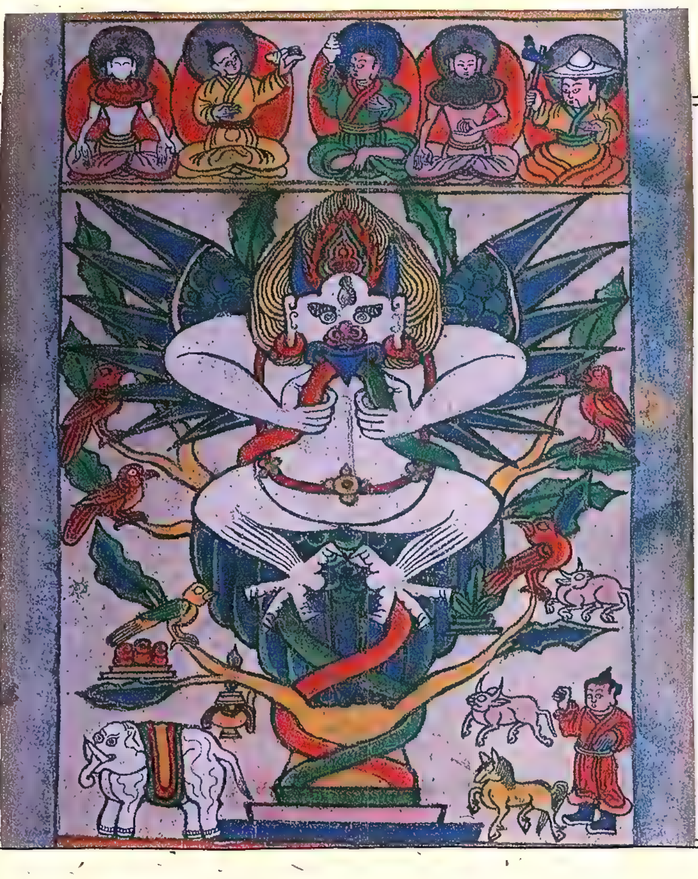


These are front covers of old religious booklets, more than a thousand of which have been created by *dongbas* over the centuries. The top one tells the story of the fight between the big roc and the evil dragon. The decorative pattern on the cover, its colours still bright, is the 'eight treasure' motif much used by the *dongbas* and drawn with bold, distinct outlines.

The lower example is the front cover of a booklet entitled *A Record of the Pilgrimage of the White Bat*, fascinating enough just on its own! This ink drawing is executed simply, but the pictographs engender a sense of mystery.



Such a head-dress, the Five Deities Crown, is worn by *dongbas* when exercizing their supernatural powers to give them extra strength and ensure the efficacy of their magic. Each 'petal' contains a deity, the one in the centre being Dingbashiluo, the founder of the religion. The gods to his immediate left and right appear to be ringing bells, but they all look warlike. Stylized though they may be, the figures are vividly portrayed and highly decorative. The influence of Tibetan Buddhism is obvious.

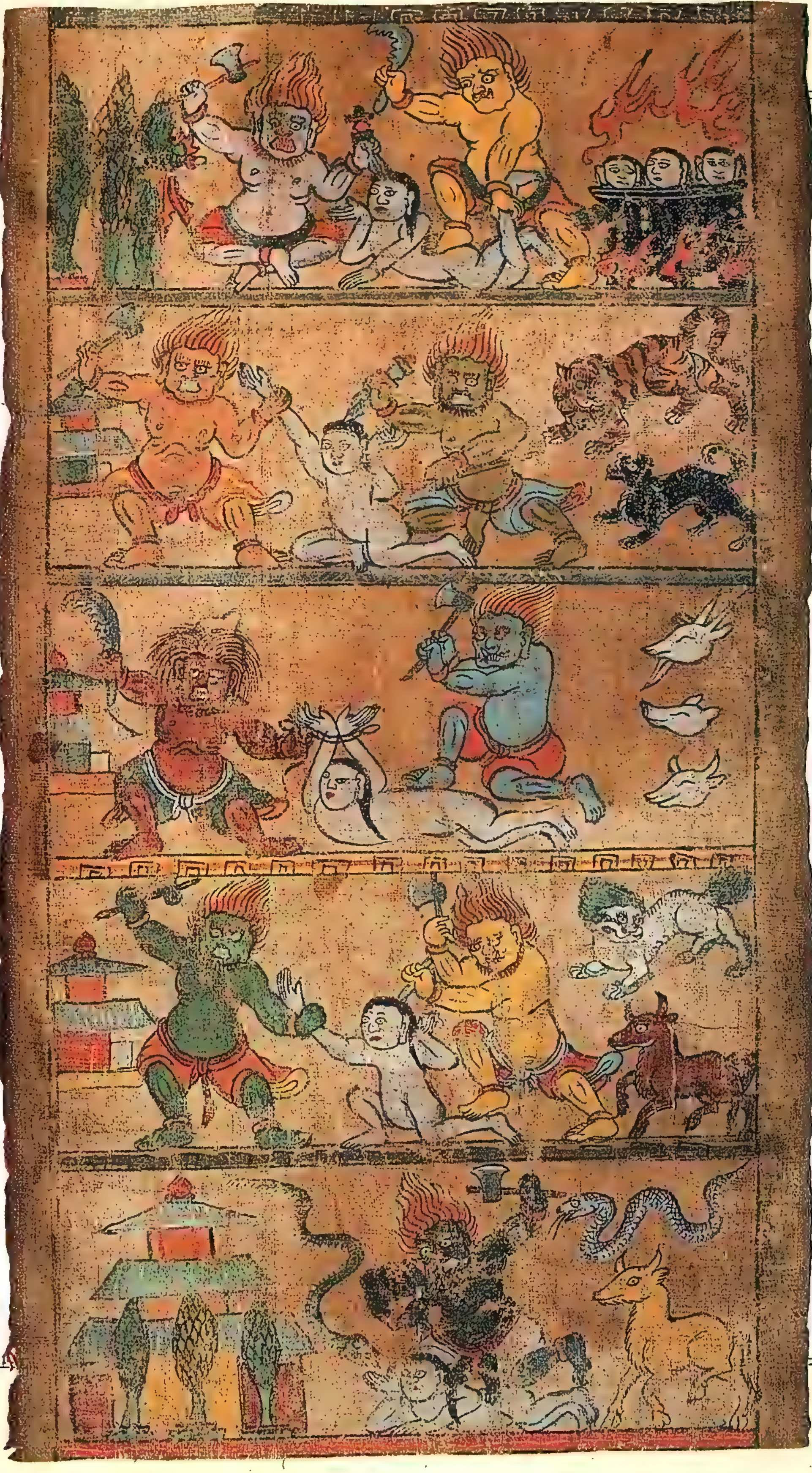


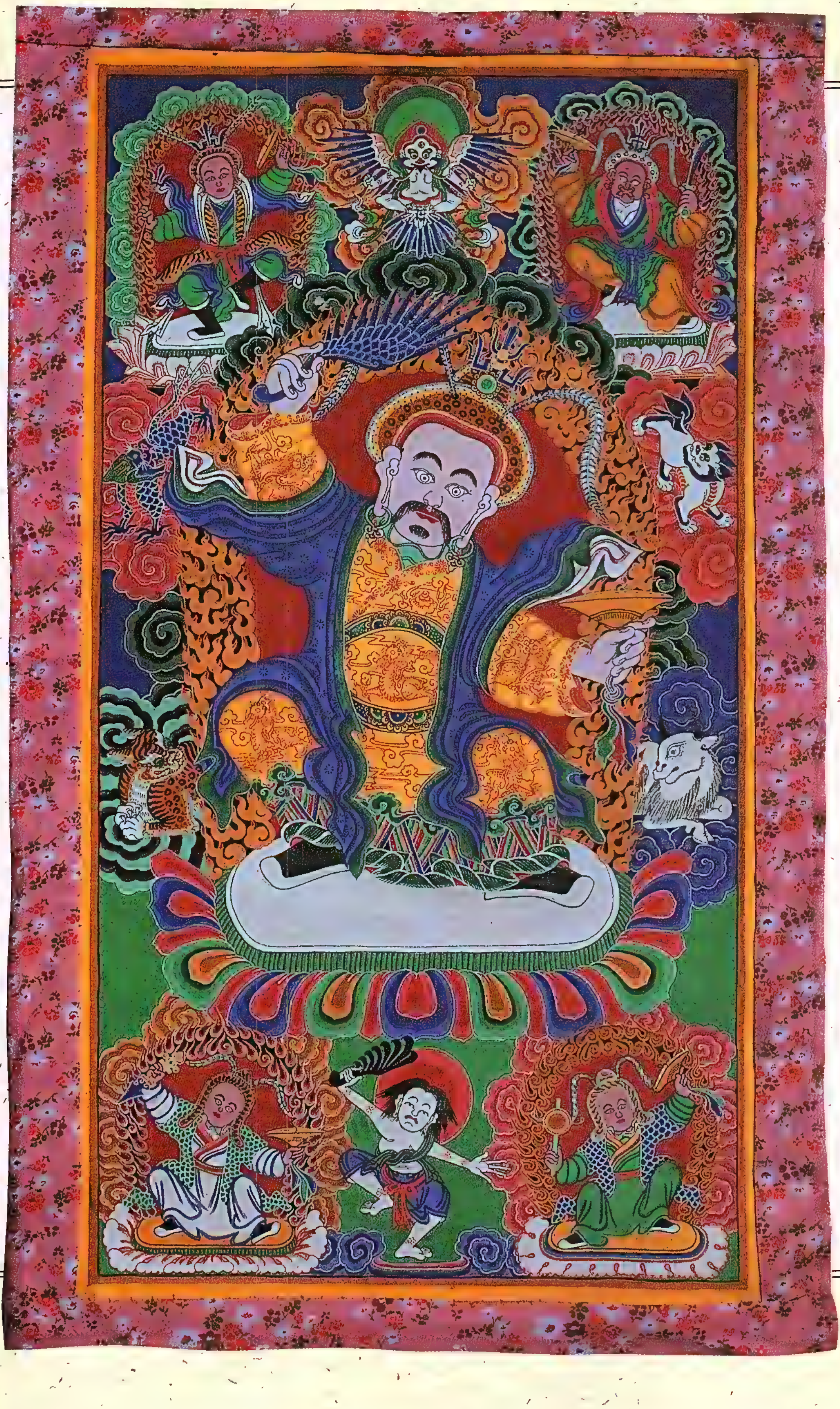
The big roc of exotic appearance is a specialist in subduing the evil dragon. Half bird, half beast, this legendary creature is perched at the top of the magic tree which gives it back all its strength at the end of every exhausting battle with the dragon. In the eyes of the roc, the insufferably arrogant evil dragon is just a large worm.

This painting contains unique and startling elements, but it shows a certain simplicity and restraint in both colour and style. The brilliant white stands out in sharp, but not inharmonious, contrast to the red, blue, yellow and green, revealing the highly skilful technique of the *dongba* artist.

This is just a fragment from the scroll *The Painting of the Divine Way,* in all twenty metres long. The grand cast of figures includes over 360 humans, deities and demons and more than seventy types of strange but realistic birds and beasts. The scroll dramatically depicts the passage of the human soul through the difficult barriers of the eighteen levels of Hell in order, with the aid of the *dongba's* magic arts, to make its way through Purgatory to the topmost of the thirty-three levels of Heaven before reincarnation in a different form.

That part of the scroll dealing with Hell shows, among other episodes, a human soul inspecting all its good and evil deeds in life in the monster-revealing mirror, and the different punishments meted out depending on the transgression. For instance, those who have wantonly killed wild beasts in their lifetime are sentenced to being devoured by tigers or leopards; those who have purposely set mountains on fire are themselves burnt or trampled underfoot by wild oxen. The demonic attendants of the nether world with their implements of torture are a fearsome sight.



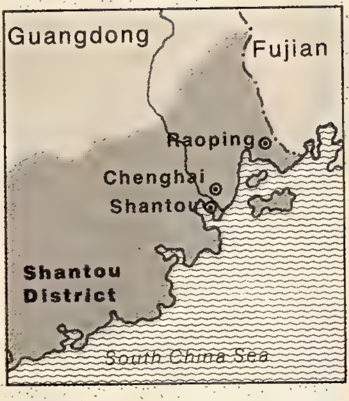


A portrait of a war god. The vertical scroll banner presents many similarities to the Tibetan *thangka*, especially the way in which the central image is surrounded by highly complex but orderly motifs in a range of vivid colours. The deity himself is highly humanized; in fact, he is wearing the imperial yellow dragon robe!

The Tibetan influence can be explained by the fact that, during the seventeenth century, a Naxi chief from the Mu family did a lot to propagate the teachings of the Red Hat Sect of Tibetan Buddhism. He was also responsible for the construction of many temples around the Lijiang area.

Translated by W. Lau

HOME OF GIANT GEESE


Guangdong
Fujian
Raoping
Chenghai
Shantou
Shantou District
South China Sea

PHOTOS & ARTICLE BY
WONG CHUNG FAI

Entering a village in eastern Guangdong, I was confronted by a criss-cross of streams, ponds and ditches, with gigantic geese all over the place. A flock of what must have been fifty huge birds marched along an embankment followed by a child who barely reached the height of his charges.

These are lion-headed geese, and Shantou District, strung along the South China Sea in the easternmost part of Guangdong Province, is famous for them. This is one of Guangdong's richest agricultural areas, centred as it is on Shantou, a special economic zone and a major trading port for centuries.

Lion-headed geese are the largest in China, and also one of the largest goose species in the world. They are attractive birds with their greyish-brown and white plumage. An adult goose has fleshy lumps on its crest and around its beak, which grow as the bird ages. They also have fleshy wattle-like folds dangling from their chins. Hefty they certainly are — a fully grown goose can weigh up to fifteen kilos, and the average is about twelve kilos. When they draw themselves up to their full height, they reach your waist, and they are quite a sight when they take to the water.

A number of places in the area lay claim to being the 'home of giant geese'. One of these is Raoping County, almost on the border with Fujian Province. This, supposedly, was the place of origin of lion-headed geese, but it is not the most famous one. Chenghai, fifteen kilometres north-east of Shantou, is the place that usually springs to mind.

Goose-rearing has a very long history in the region. In the past these geese played an important social role. A pair of lion-headed geese was traditionally a 'must' on the list of betrothal presents to be sent by the groom to the bride's family — an auspicious symbol in place of wild geese, which mate for life.

The reason for Chenghai's reputation can be traced back to the Ming dynasty (1368-1644) when the 'Largest Goose Competition' became a popular event. Whenever there was a major religious festival or an ancestral rite, families would kill their largest goose and lay it on the altar or at their front door, and then everybody would join in deciding whose was the biggest. The winners would earn the other families' praise (and envy!). The competition encouraged people to strive to produce the finest specimens and to improve their rearing methods, which explains the high quality of the lion-headed geese bred in Chenghai. Even though the competition no longer exists, people still pride themselves on the size of their geese, and the custom of serving goose as the major dish at feasts and festivals lives on.

However, there is more to this branch of livestock husbandry than first meets the eye. Chenghai, for example, apart from selling geese for meat to various parts of China, also supplies

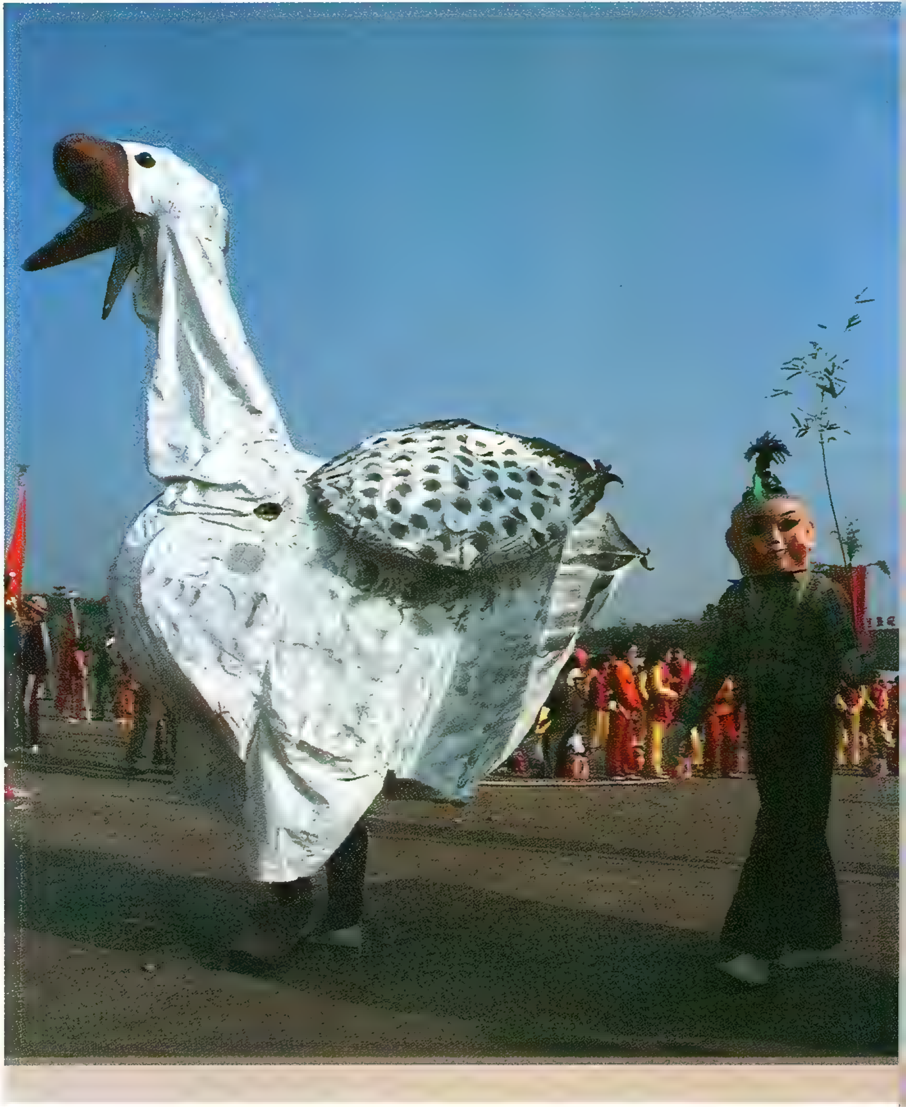
raw materials such as down and feathers to the relevant industries. The birds' gall-bladders are also processed for use in medicine.

Yuepu, the village I visited, located between Shantou and Chenghai, is especially famous for its lion-headed geese. Even the smallest goose farm in the village has a minimum of one hundred geese and the really big farms may have up to a thousand. I wandered about in the village until noon, when I went into a guesthouse to have lunch. Although I did not have the opportunity to enjoy the famous 'Chenghai goose feast', I did try a number of dishes based on goose, the most famous being *lushui'e,* stewed goose in a thick, sweetish, dark-red sauce. This is a great favourite with local people, partly because they like stewed food, partly because this is one way of getting round the problem of roasting such a large bird (Guangdong people love roast poultry in general). There is a local saying, 'A big goose, a pullet and an old duck are the best food to be found', and the meat is certainly tender despite the size of the goose. Food here is of course influenced by the excellent cooking style of nearby Chaozhou (Chiu Chow).

Continuing my stroll after lunch, I came to a large, low goose house smothered in convolvulus. As I bent down to look inside, I was startled by two huge lion-headed geese which charged me, honking loudly. I backed away hurriedly, but they stopped as their owner came to my rescue. Geese are actually intelligent birds, famous for their prowess as 'guard-dogs'. The house was dark inside, with tiny windows mainly for ventilation. I saw a row of straw nests along the wall, each nest occupied by a goose. I picked up a still warm, freshly laid egg. It was as large as my fist and I reckoned it weighed at least two hundred grams.

As I was marvelling at the size of the egg I heard the sounds of firecrackers exploding. I happened to be there at just the right time as it was the day of the village fair. All the villagers gathered at the marketplace to watch a traditional festive programme which, apart from the usual lion and dragon dances, also included a lion-headed goose dance. The dance was performed by two young men in goose costume who imitated the actions of the huge birds, now chasing and biting one another, now preening and courting. The 'geese' were accompanied by a 'gooseherd'. Together they gave a lively and entertaining performance.

Translated by Ursula Yeung



牛头牌

"COW HEAD"

"COW HEAD" KNIVES

With wooden, polymethyl methacrylate or plastic handles. Sturdy and durable, our products are both practical and attractively designed.

China National Light Industrial Import & Export Corporation, Zhejiang Branch
223 Tiyuchang Road, Hangzhou, China
Cable: "INDUSTRY" HANGZHOU
Telex: 35018 INTLX CN

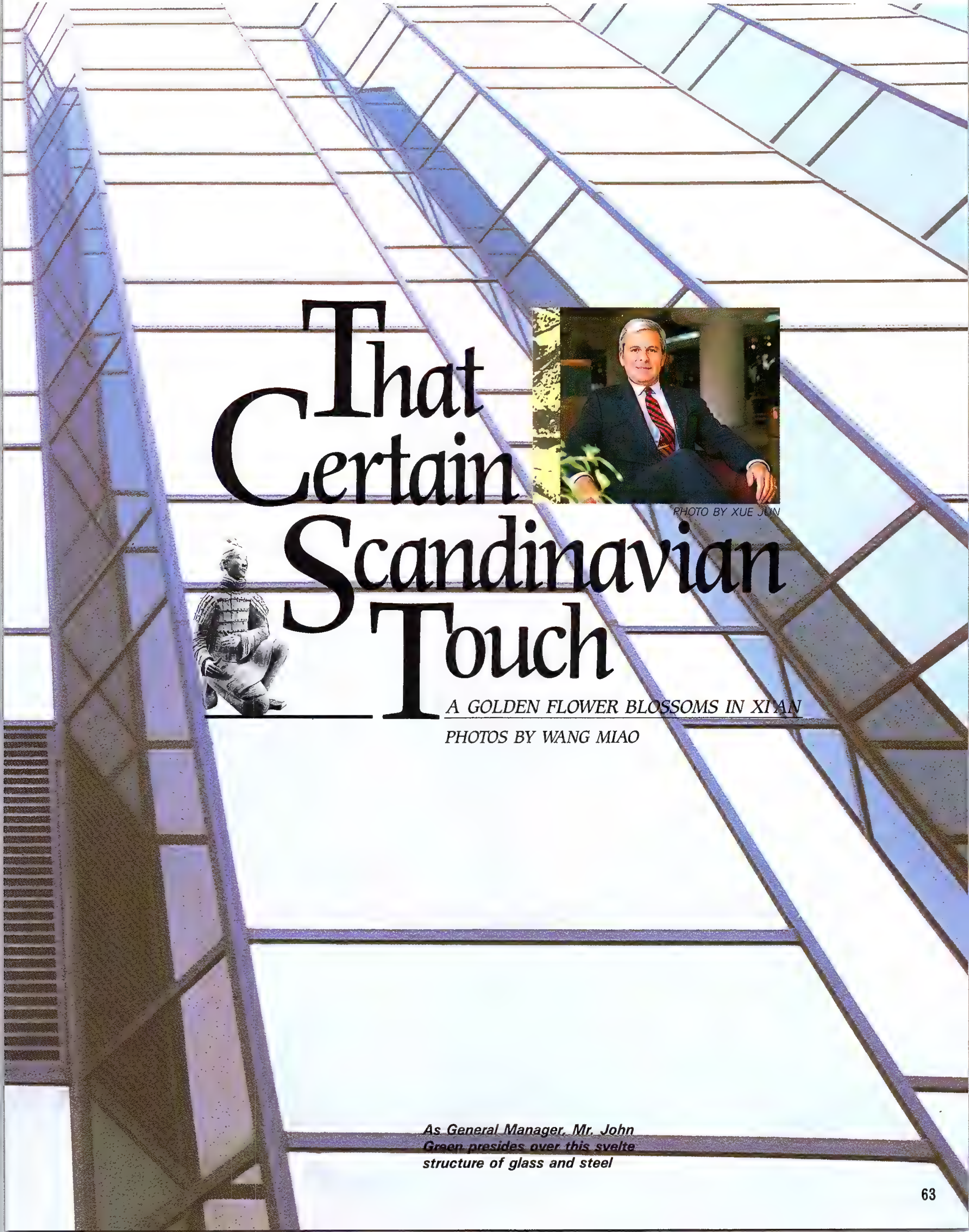


PHOTO BY XUE JUN

That Certain Scandinavian Touch

A GOLDEN FLOWER BLOSSOMS IN XI'AN

PHOTOS BY WANG MIAO

As General Manager, Mr. John Green presides over this svelte structure of glass and steel

1

2

3

A visit to Xi'an, now provincial capital of Shaanxi, but capital of China for over one thousand years and thus a treasury of cultural relics and monuments, is always memorable. What with the world-famous terracotta warriors from the Qin dynasty (221-207 B.C.), the archaeological finds at Banpo Village representing the Yangshao Culture which flourished six thousand years ago, and such architectural gems as China's oldest and most famous pagodas — the Greater and Lesser Wild Goose Pagodas — dating from the Tang dynasty (618-907), there can never be any shortage of things to do and sights to see.

One drawback in the past was that the hotel facilities available in Xi'an rather tended to lag behind the promise of this fabled and, during the Tang dynasty, truly cosmopolitan city. However, well-heeled world travellers have had no cause for complaint since the opening of international standard hotels in the city, one of them being the Jinhua (Golden Flower) in a convenient location east of the city wall on Changle Road West.

4

The hotel's local nickname, 'Crystal Palace', is particularly appropriate. Its seven storeys form a gleaming mass of reflective glass in a highly innovative design for China — modern architecture at its most visually impressive.

Inside, there is a hint of Scandinavian influence in the choice of pastel colours and pale wood furniture and fittings. Everything shows the exquisite but functional good taste which is the hallmark of that part of the world.

Award-winning Chinese and European chefs produce culinary marvels in, respectively, the Wah Fu Court, specializing in delicacies from Sichuan, and the Jade Spring Restaurant, which utilizes fresh local produce to excellent effect for that Scandinavian standby, the smorgasbord, a buffet on a spectacular scale.

Mention of the Jade Spring recalls another of Xi'an's unique attractions. Where else could you take a dip in huge baths in which emperors and their concubines have sported since earliest times? And yet here you can — in the mineral-enriched waters of Huaqing Hot Springs thirty kilometres east of the city. That's a pleasure to bear in mind after a few exhausting days of in-depth sightseeing!

A second phase is due to open in early 1989. This will add an extra 306 guestrooms to the existing tally of 210. The new rooms will include thirty-two apartments with kitchenettes aimed chiefly at expatriates resident in Xi'an. The extension will also include a coffee shop, cocktail lounge, extra banqueting facilities, a health club, heated indoor pool and rooftop garden. There will also be an eight-room presidential suite.

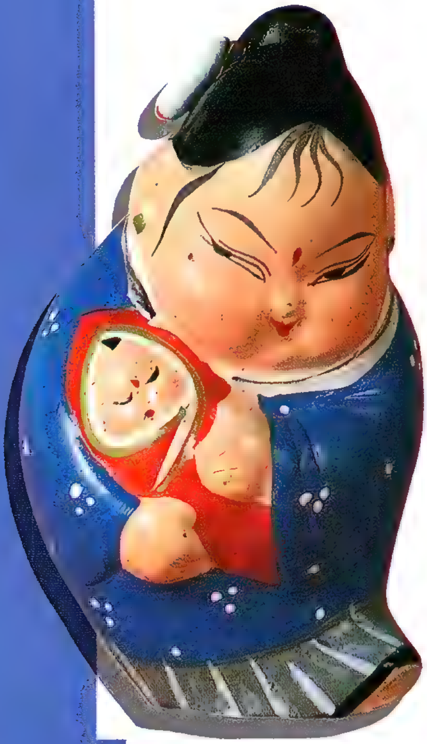
The golden-blond tones of the striking atrium (1), the lounge areas (2) and the shopping arcade (3) are echoed in the golden screens of elegant Wah Fu Court (4).

Huishan Clay Figurines

At the foot of Mount Huishan near Lake Taihu in Wuxi, Jiangsu Province, there is a factory famous for its charming painted clay figurines. Similar objects have been made there ever since the Ming dynasty (1368-1644), but it was during Qing times (1644-1911) that production really came into its own.

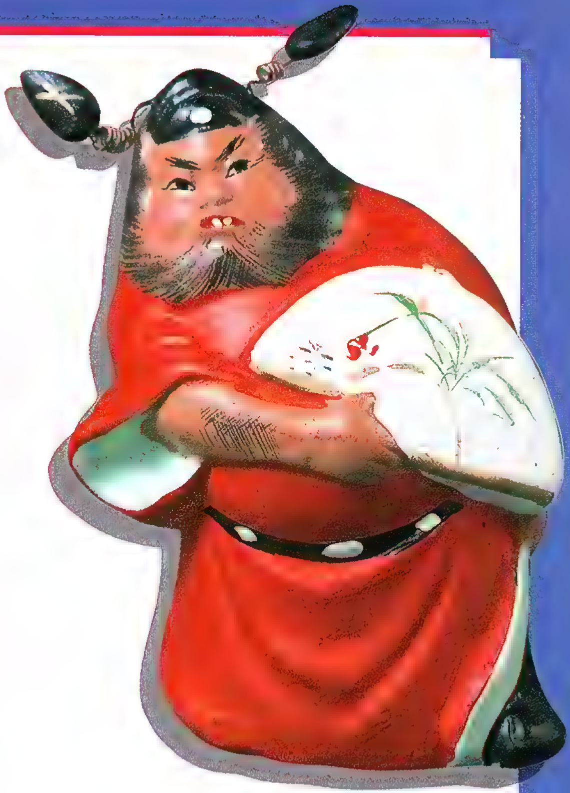
Available everywhere, the figurines are now such an important business in Wuxi that one street alone has over twenty shops selling them.

Made from the local black clay, a fine and malleable material with good firing properties, the figurines are generally classified into two main types. The more refined ones portray characters from Chinese opera and legend, while the cruder figures are noted for their simple structure, rich colours and strong, 'earthy' quality. The latter type is mainly represented by plump children and animals, the most popular being the fat and auspicious baby shown here — Huishan's mascot.

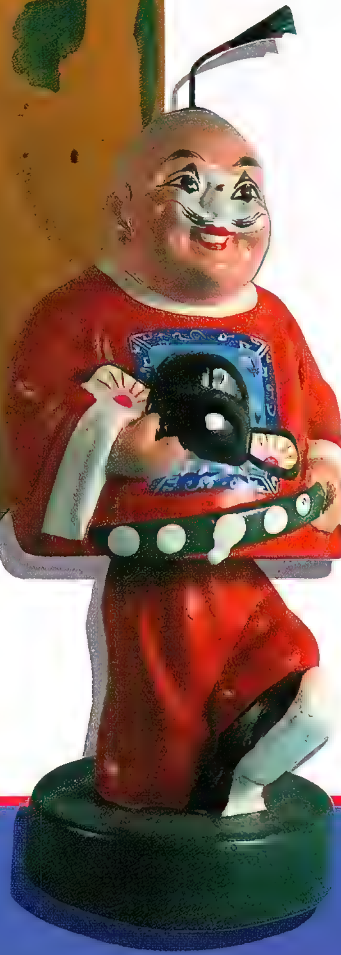


A popular figure from folklore who was apparently so absent-minded that, tripping over some vines and falling down in a patch of winter melons while on her way to visit her parents, she picked up a melon instead of her baby. When she discovered her mistake and went back to search the field, all she could find was her pillow. It turned out that she had set out that morning with the pillow on her arm — her baby was still at home!

PHOTOS BY GUO QUN • TEXT BY HUA NIAN



A gentler portrait than usual of Zhong Kui, an ugly, ferocious deity whose duty it is to exorcize evil spirits.



An amusing character from a Henan opera, this seventh-rank petty official, a county mayor, is the personification of honesty. His upper body is set on a spring, bouncing and bobbing for greater comical effect.

1

Ancestor-Worshipping at Man Shek Tong

PHOTOS BY HO SAI KWONG • ARTICLE BY HU YUE

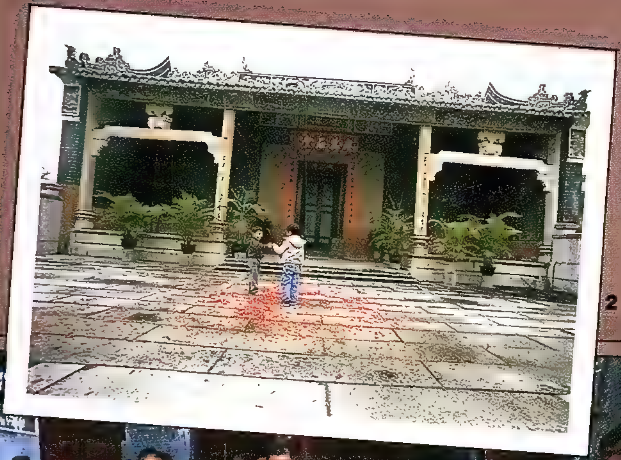
Even though Hong Kong has only developed extensively over the last 140 years, there were people moving into the area now known as the New Territories as early as the Northern Song dynasty (960-1127). People of the same name tended to form closely-knit agricultural communities. The largest clan groupings were those with the family names Man, Tang, Liu, Pang and Hau (the so-called Five Great Clans).

Descendants of these early immigrants still preserve most of their customs today, such as the spring and autumn rites with which they pay respects to their ancestors. The most ceremonial and traditional of these is the Spring Rite held by the Liu family clan in Sheung Shui Tsuen on the second day of the second month of the lunar calendar, which generally falls in March. This year the date was 19 March, while in 1989 it will be 9 March.

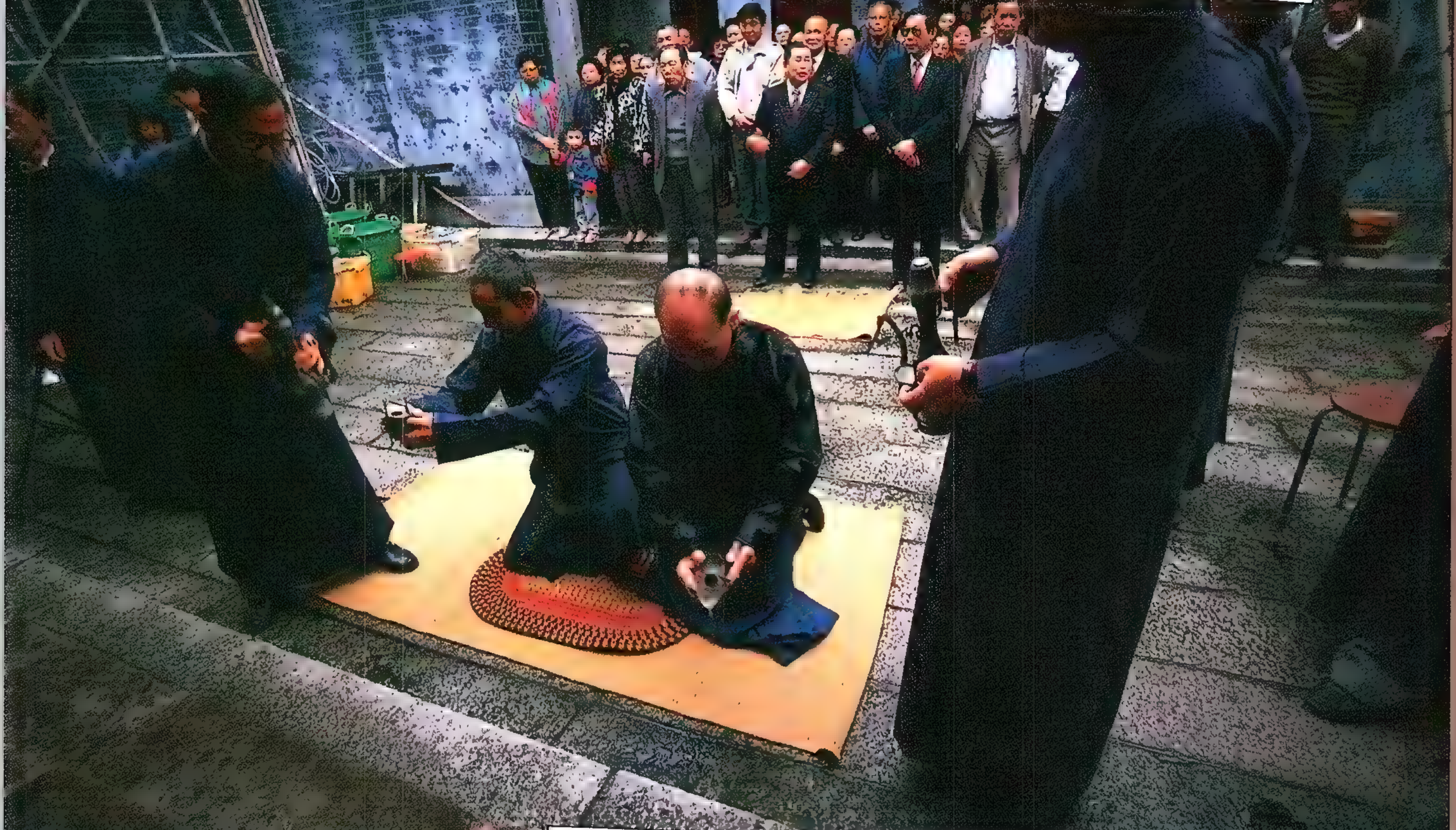
The site for the ceremony is the main ancestral hall of the Liu lineage, (Liu) Man Shek Tong. Constructed in 1751 during the Qing dynasty in honour of an ancestor, Liu Kwong, it is now one of the cultural relics under the protection of Hong Kong's Antiquities and Monuments Office.

According to the historical records, Liu Kwong was a senior official of the Ministry of Works under the Song dynasty. He had four sons, also government officials, and between them they earned a monthly total of 10,000 *shek* (a Cantonese word for an ancient measure of grain, payment then being in kind) — a lot for the time. Liu Kwong was accordingly known as Liu Man Shek (10,000 *shek* Liu). When the Liu clan built this ancestral hall, they decided to remember him by his nickname.

The hall is actually one of the most interesting in the rural area of the New Territories. It is decorated with fine carvings, reliefs and murals although these, together with parts of the structure, have been damaged since its first renovation in 1891. Many of these ancestral halls also served community purposes as schools, venues for public meetings and so on and, in 1932, the local people established Fung Kai School, at that time a primary school, in the hall. This lasted right through until 1974, when the school was moved to new premises. During its years as a school, the complex underwent a certain amount of renovation and alteration to bring it in line with the needs of that period which damaged its original character, especially as the granite and grey brick walls were covered with plaster and whitewashed. Finally, from 1982 to 1986 about five renovations took place, costing no less than 1,200,000 Hong Kong dollars, to restore much of the hall's former elegance. Despite its hard-working history, the hall still preserves some of the richest wood carvings of all of Hong Kong's ancestral halls.

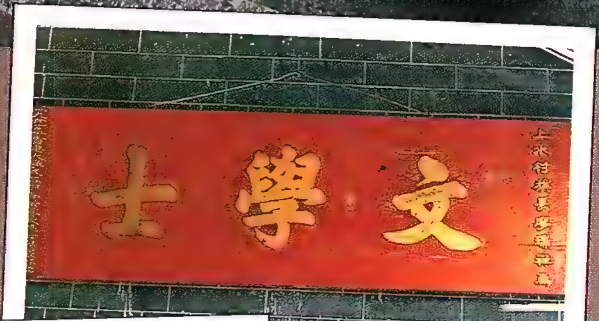


2



3

Fun with firecrackers at Man Shek Tong (2) as clan elders sprinkle ritual wine (3). Lovingly restored details: shrine holding ancestral tablets (1), carved and painted eaves (5). The proud inscription 'Bachelor of Arts' (4).



4

5

1

The Liu clan gather in force for their banquet (2, 5) once the ancestors' needs have been met (3, 4). The ancestral tablets are revered and guarded from generation to generation (1).

3

4

I visited Man Shek Tong at the time of the Spring Rite. Sheung Shui is easy to reach, being a stop on the Kowloon-Canton Railway. The complex consists of three rectangular halls arranged in a line, with courtyards separating them, and side chambers. I entered the central main hall, where any worshipping is usually carried out, and saw that the altar was already covered with offerings of cooked meat (steamed chicken, roast pork), wine, fruit and candles. Some were elaborate arrangements set out in individual rice bowls, and there were also buns bearing auspicious characters picked out in what looked like poppy-seeds.

There was a crowd gathering outside and I joined them. Promptly at eleven o'clock the ceremony started. Around fifty villagers, led by the clan chief, entered the complex and took their places solemnly in front of the main hall. All were men of a certain age, as only men over fifty (considered a 'respectable' age) are allowed to participate.

The clan chief placed incense on the altar and bowed, and immediately the musicians standing on both sides began to play. This was followed by all the participants commencing a long chant in an unknown language used, I was later told, by ancient government officials. The chanting was directed by a man who appeared to be well over sixty, while the clan chief sprinkled wine slowly onto the floor. When the chant came to an end, there was an explosion of firecrackers somewhere outside, although nobody could leave the complex to watch as the entrance had been firmly locked at the start of the ceremony. It was now the turn of the other men to pay their respects; they approached the altar in threes to bow and sprinkle wine. The ceremony ended with yet another flourish of firecrackers.

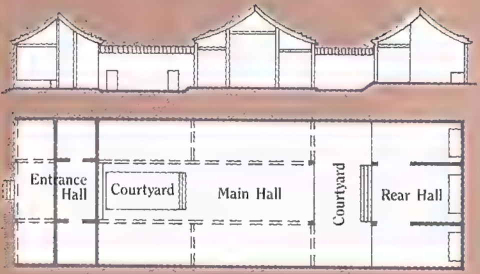
In the New Territories it has long been the custom to distribute pork to the villagers on special occasions, which was exactly what happened next, to the delight of those who had gathered there. However, only men over sixty and newborn infants got a share. For the former, the rule was the older the better, as their share increased with age.

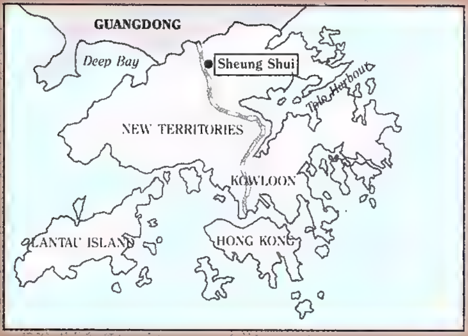
I wandered into the two side chambers that flanked the main hall. One of them contained a number of elaborate shrines for ancestral tablets and a board with characters proclaiming 'Bachelor of Arts'. It turned out that the village had produced many scholars during the Qing dynasty, some even coming first in the all-important imperial examination. Then, in 1961, a local youth graduated with second-class honours from the University of Hong Kong (at that time the only university in the territory). To the villagers, this was a glorious achievement — thus the board!

Leaving by a side entrance, I passed a kitchen where some elderly people were busy preparing for the banquet to be held later in the afternoon. So I went off to eat something myself, then returned after four o'clock just in time to see the clan members gathering for the feast. Over forty tables, each for eight, were laid out in the complex. But when the food for each table was served, instead of the endless series of dishes usually associated with a Chinese banquet, it consisted of just a giant platter filled with carrots, bean curd, stewed squid and pork, and steamed chicken — a sort of 'all-in-one' version with which the rural folk of Hong Kong are accustomed to celebrate happy occasions such as weddings, births and birthdays.

Translated by M.K.

5





We will speedily provide you with the samples
you need and the best prices available

H.K. CHINA TOURISM PRESS

BUSINESS DEPARTMENT

Your Bridge to China

We would welcome your enquiries on:

Silk and textile products, light industrial products and handicrafts
Native produce and animal by-products
Medical equipment and medicines, including traditional Chinese medicines
Industrial chemicals, industrial machinery and equipment
Metals, minerals and other export commodities

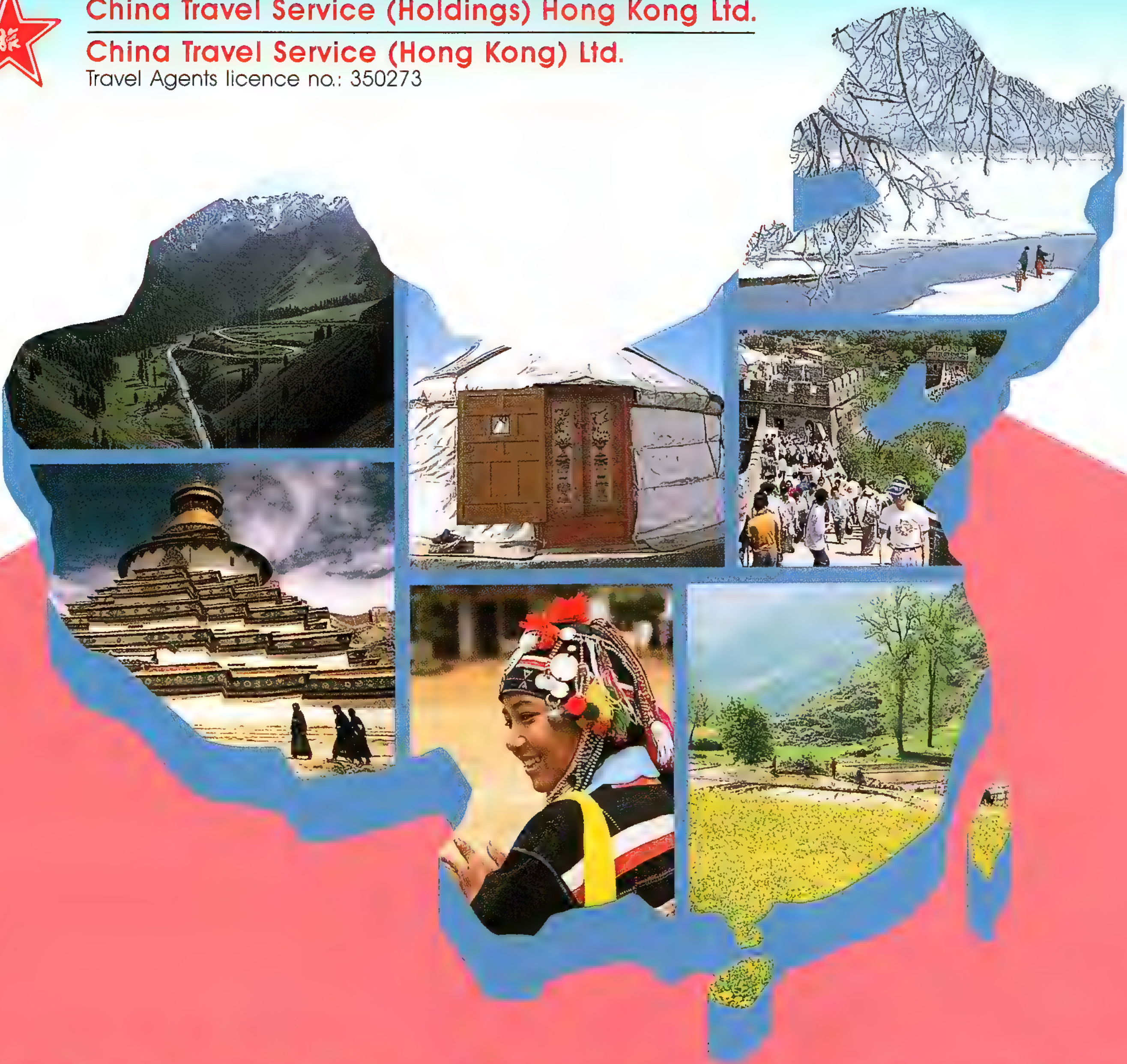
Let us become your trading link
Our readers all over the world are warmly invited to use our services

17/F., V. Heun Building, 138 Queen's Road Central, Hong Kong
Tel: 5-411331 5-418012 Telex: 82225 HKCTP HX Cable: HKCATMPS

China Travel Service (Holdings) Hong Kong Ltd.

China Travel Service (Hong Kong) Ltd.

Travel Agents licence no.: 350273



WELCOME TO CHINA

Package & Tours. Air, Land & Sea Passage bookings. [illegible] for Air/Sea/Land [illegible] [illegible] & luggage [illegible] [illegible] sightseeing tours & handling visa formalities.

HEAD OFFICE:
CTS House, 78-83 Connaught Rd. C., H.K.
Tel: 5-8533888 G.P.O. Box: 6016
Telex: 73344 HKCTS HX Cable: 2464

OVERSEAS BRANCHES OF CHINA TRAVEL SERVICE (H.K.) LTD.

U.K. CHINA TRAVEL SERVICE LTD.
24, Cambridge Circus,
London WC2H 8HD, England
Tel: (01) 836-9911 Telex: 263492 UKCTS G
Cable: UKCHITRAV London WC2
Fax: 1-8363121

CHINA TRAVEL SERVICE (FRANCE) S.A.R.L.
10, Rue de Rome 75008 Paris, France
Tel: (1) 45 22 92 72
Telex: 281455 FCTS FRAN
Fax: (1) 45 22 92 79

CHINA TRAVEL SERVICE (AUST) PTY. LTD.
Level 2, 724-728 George Street, Sydney,
N.S.W. 2000, Australia Tel: (02) 2112633
Fax: (2) 2813595 Telex: 73301 CTSSYD AA

CHINA TRAVEL SERVICE (THAILAND) CO., LTD.
460/2-3 Surawong Road, Bangkok 10500, Thailand
Tel: (2) 2332895, (2) 2343007
Telex: 84470 CTSTHAI TH Fax: (2) 2365511

SINGA CHINA TRAVEL SERVICE PTE LTD.
Ground Floor, Sia Building, 77 Robinson Road,
Singapore 0106
Tel: 224-0550 Telex: RS22261
Cable: SINGACHINA Fax: 224-5009

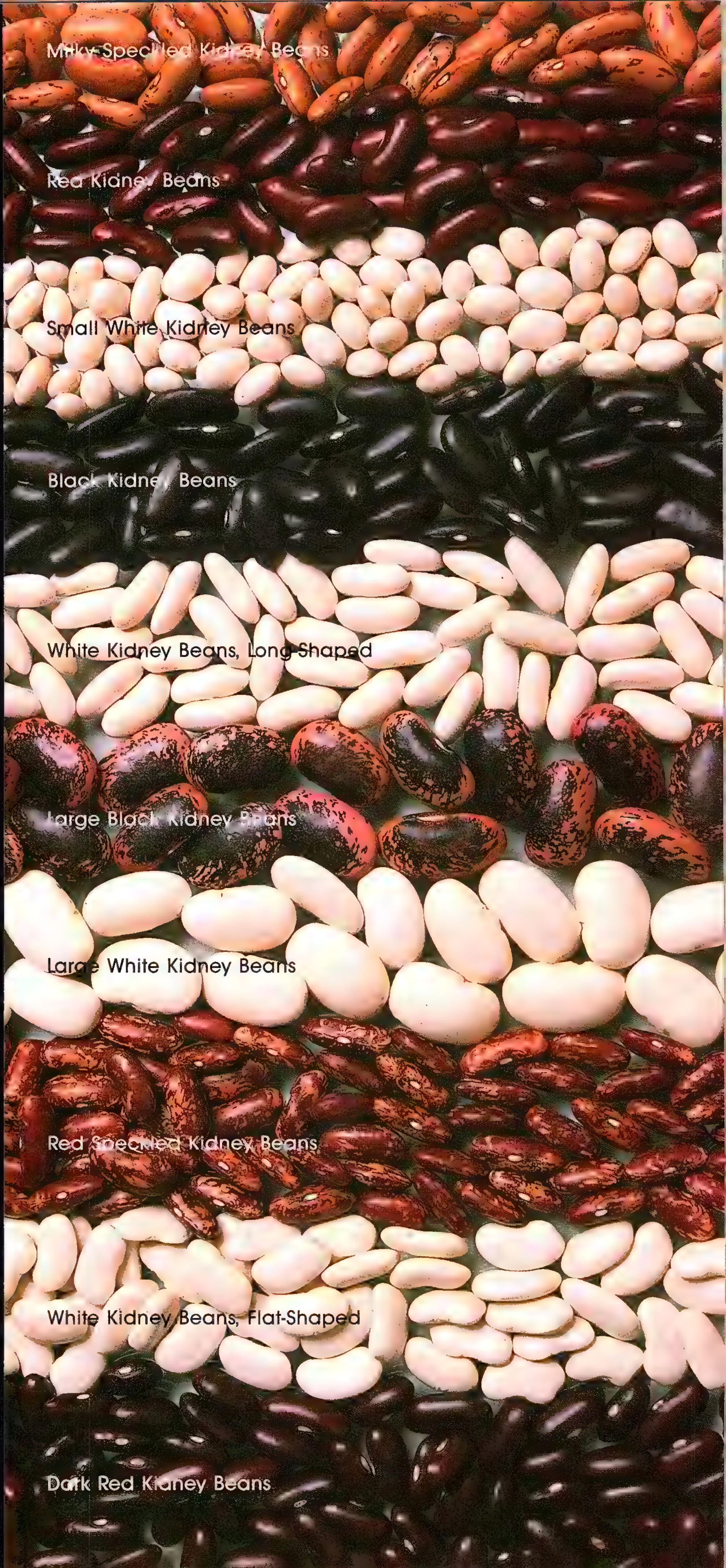
CHINA TRAVEL SERVICE INC.
Main Office: Herrera Corner Sotto Sts,
Legaspi Village, Makati, Philippines
Tel: 815-8906, 815-1542, 815-1552

Branch Office: 489, San Fernando St. Binondo,
Manila, Philippines
Tel: 40-78-34, 40-74-75, 40-78-53, 47-41-87
Telex: 22468 CTSPHIL PH
Cable: CHINATRAVL MANILA

CHINA TRAVEL SERVICE (CANADA) INC.
Main Floor, 999 West Hastings Street,
Vancouver, British Columbia, Canada V6C 2W2
Tel: 604 684 8787 Telex: 04-54219
Fax: 604 684 3321

U.S. CHINA TRAVEL SERVICE INC.
Main Office: 500 Sutter Street, Suite 621,
San Francisco, CA.94102 U.S.A.
Tel: (415) 398-6627 Telex: 278233 USCTS UR
Cable: USCTS SANFRANCISCO Fax: (415) 398-6669
Los Angeles Branch: 223 E. Garvey Ave., Suite 138,
Monterey Park. CA.91754 U.S.A.
Tel: (818) 288 8222, (818) 288-8223
Telex: 3723908 USCTS LA Fax: (818) 288 3464

VALUE IN YUNNAN KIDNEY BEANS


Milky Speckled Kidney Beans
Red Kidney Beans
Small White Kidney Beans
Black Kidney Beans
White Kidney Beans, Long-Shaped
Large Black Kidney Beans
Large White Kidney Beans
Red Speckled Kidney Beans
White Kidney Beans, Flat-Shaped
Dark Red Kidney Beans

COFCO

CHINA NATIONAL CEREALS,
OILS & FOODSTUFFS
IMPORT & EXPORT CORPORATON,
YUNNAN BRANCH
113 Hua Shan Nan Lu, Kunming, China
Tel: 24434, 22239
Cable: CEROILFOOD KUNMING
Telex: 64038 YUCOF CN

Sport!
GREEN PINE
SELECTED
HUANG SHAN Pencil

Main Exports: Sports shoes, leather shoes, work gloves, leather suitcases and bags, vacuum flasks, stationery, toys, plastic articles, enamelware, paper, bicycles and spares, domestic electrical appliances, etc.

LIAISON OFFICER: WANG TAO

CHINA NATIONAL LIGHT INDUSTRIAL PRODUCTS IMP. & EXP. CORPORATION, ANHUI BRANCH

Imp. & Exp. Building, Jinzhai Road, Hefei, China Tel: 61036 61511-201 Cable: INDUSTRY HEFEI Telex: 90016 AHIND CN

Nature in a Pot

CHINA NATIONAL NATIVE PRODUCE & ANIMAL BY-PRODUCTS IMPORT & EXPORT CORPORATION, GUANGDONG NATIVE PRODUCE (HOLDINGS) COMPANY

Address: 108 Jiang Nan Road, Central, Guangzhou,
China
Telex: 44372 KTNB CN 44246 KTNB CN
Cable: "PROCANTON" GUANGZHOU
Tel: 420638 Ext. 313, 314 or 411537
Fax: (020) 420056

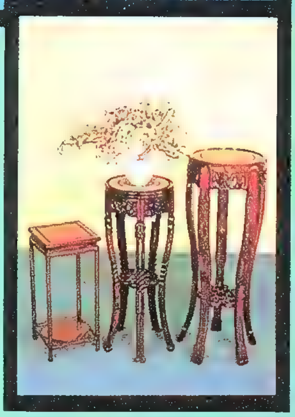
遠東傢俬

Far Eastern Furnishings (H.K.) Ltd.

FURNITURE • ANTIQUES • GIFT WARE

MANUFACTURERS • IMPORTERS • EXPORTERS • WHOLESALE • RETAIL

The Only Manufacturer in Hong Kong that applies the [illegible]



TRADITIONAL HANDCRAFTED FURNITURE

An Elegance of Today – A Treasure of Tomorrow

Every piece of furniture is made from the finest quality solid Teakwood, Rosewood, and Blackwood, kiln dried, hand carved and fitted, and finished to a silky touch that you may only find such work in this part of the world.

We also offer • Coromandel Screens & Cabinets • Jade & Ivory Engraving • Cloisonne Jar and Vase • Lacquered & Inlaid Furniture • Hand Embroidery Work • Hand Painted Scrolls and Pictures and many more items from Peking, Shanghai, Jiangsu, Tientsin, Canton.

MAIN OFFICE & FACTORY:
41 WAI YIP STREET
KWUN TONG, KOWLOON
HONG KONG
TEL: 3-7561457 3-7561458
CABLE ADDRESS: HKFEAFUR H.K.

SHOWROOM:
SHOP NO. 384 LEVEL #2
NEW WORLD CENTRE,
SHOPPING MALL
KOWLOON, HONG KONG
TEL: 3-7212 [illegible]

Unit A, 4 Floor
[illegible] Industrial Center
58-66 Tai Lin Pai Road
Kwai Chung, N.T.
Tel: 0-[illegible]

Also Available at OKINAWA * TOKYO * HONOLULU * LOS ANGELES * BALTIMORE *
* WASHINGTON D.C.

Hubei Knitwear

Manufactured with specially-made materials, our knitwear products possess high resilience, and a high capacity for permeability and moisture absorption. They are crease-resisting, soft to the skin and comfortable to wear.

Our products are elegant with exquisite designs, fadeless, suitable for men and women, old and young. Available are long-sleeved and short-sleeved T-shirts for men and women with various shaped collars made from plain, striped or printed materials. Products made from other materials and in other patterns are also available. Orders are welcome.

CHINA NATIONAL TEXTILES I/E CORP., HUBEI BRANCH
16-18/F., HUBEI JINMAO BUILDING 8, NORTH JIANGHAN ROAD, WUHAN, CHINA
Tel: 22042 27820 Telex: 40106 HBNTC CN Cable: "TEXTILES" WUHAN

中國紡織品進出口總公司
廣東省（集團）公司

CHINA NATIONAL TEXTILES IMP. & EXP. CORPORATION,
GUANGDONG (GROUP) COMPANY

[illegible]

STEED
BMX
BMX
BMX

"Steed" Brand Bicycles

We can supply you with best-quality BMX and A.T.B. bicycle series in various models — at a fair price. Processing with supplied brand names and designs and assembling with supplied parts are accepted. Trade discussions and orders are welcomed. **China National Light Industrial Imp. & Exp. Corporation, Liaoning Branch 110 Stalin Road, Dalian, China Cable: "INDUSTRY" DALIAN Telex: "86156 YASHU CN"**

kiwi Frucht
IN SCHEIBEN GEZUCKERT
250 G
250 G
425 G
猕猴

The Taste You'll Never Forget

China National Cereals, Oils & Foodstuffs
Imp. & Exp. Corp., Hunan Branch
Add: 103, Wu Yi Dong Lu, Changsha
Tel: CHANGSHA 22496
Cable: HUNANFOOD CHANGSHA

A Garden in the Desert

The Minqin Oasis, which lies on the western edge of the Tengger Desert in Gansu Province, is the site of China's first botanical garden specifically for desert flora. The Minqin Botanical Garden of Desert Plants is actually part of a sand-stabilization centre located sixteen kilometres southwest of the county town of Minqin, where the temperature ranges between 39.5°C and –27.3°C.

Established in 1959, the centre is one of six such in China's northwest and in Inner Mongolia, its main purpose being the study of the deserts along the Gansu Corridor. The centre covers an area of over 1,200 hectares, with the garden accounting for about 67 hectares. The rest of the complex is devoted to projects such as setting up sand barriers and trying out suitable trees and shrubs.

The botanical garden itself was set up in 1974 and now has a collection of about three hundred species of xerophytes or desert plants. Narrow-leaved oleasters and diversiform-leaved poplars, for example, are among the most important of the tree species which can survive in a desert environment, while extensive areas of sand stabilization leading eventually to afforestation are made possible by shrubs such as the *Haloxylon ammodendrum.* There are also many fibrous and medicinal plants to be seen in the garden, which is equipped with a specimen house, two laboratories and two observation stations as it also acts as a project test centre and plant nursery.

An added attraction in the area are the ruins of a stretch of the Great Wall built around 1400 in the Ming dynasty at a time when the land hereabouts is said to have been green and fertile. Strange to think that it had become a barren desert by 1700 in Qing times. Some sections of the wall inside the garden, including beacon towers, have been renovated.

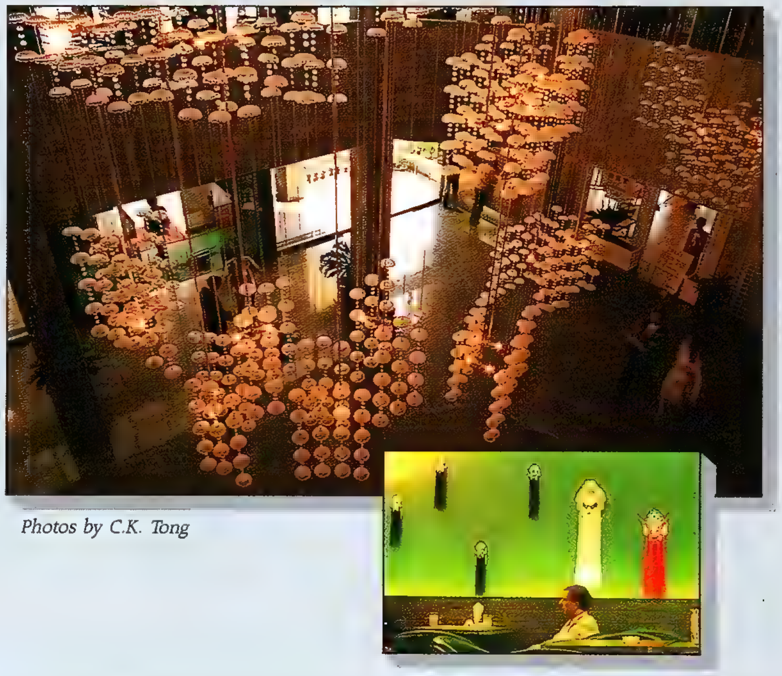
How to Get There: Take the train to Wuwei in Gansu Province (there is a direct rail link from Ningxia) where there are buses to take you the ninety or so kilometres northeast to the Minqin Oasis. The bus journey takes 2-3 hours. From the town of Minqin in the heart of the oasis you can hire a car to drive you the extra sixteen kilometres to the botanical garden.

Photos by Liu Ying

Shanghai Jin Sha Hotel

The three-star Jin Sha Hotel is situated in the northwestern suburbs of Shanghai, five kilometres from the airport and seven kilometres from the city centre. Opened in 1987, the hotel is characterized by entirely Chinese architecture and decoration. It has three hundred rooms including six de luxe suites, seven Chinese and Western restaurants, a Chinese-craft shop, a disco, a billiard room and two bars. One of the bars, the 'Mask Bar', has its walls decorated with a splendid collection of masks featuring characters from Beijing opera and from the novel *The Three Kingdoms.*

The hotel provides a shuttle service to the city centre, and it is close to the Changfeng Park where there is a river on which one can spend hours canoeing in a peaceful environment.



Photos by C.K. Tong

Stewed Goose in Sauce

With *lushui'e*, stewed goose in a rich sauce, one of the most famous Chaozhou (Chiu Chow) dishes from Guangdong's Shantou District, the sauce and even the serving container are of no less importance than the meat.

It is said that the small earthenware pots used to serve the dish in ancient Chenghai restaurants are as old as the restaurants themselves and that they have retained all the flavour of all the sauce they have held over the years. The sauce itself is considered so precious that requests for more are often turned down by restaurants which are actually more willing to throw in an extra bit of goose.

Small shops and stalls selling stewed goose are common sights in Shantou District, especially in Chenghai, famous for its lion-headed geese. On festive days special booths are set up where people can take their own geese to be slaughtered, plucked, prepared and cooked.

Here is the recipe for *lushui'e.*

Photo by Wong Chung Fai

Ingredients:
One goose (a lion-headed goose would of course be ideal!), half a kilo of pork (not too lean), a kilo of soy sauce, sugar, salt, lemongrass, cinnamon, chilli, aniseed, licorice root, clove, garlic, ginger root.

Method:
Slice the pork and grind the ginger. Fry the chilli briefly and wrap it in a piece of muslin together with the other spices. Cook all the condiments and the pork for as long as it takes to make the sauce, in enough water to cover the goose.

Meanwhile, clean the goose and hang it up to dry. Rub it with salt both inside and outside and simmer it in the sauce, which should cover and fill the bird, initially for about ten minutes. Take the bird out and let it cool for a while. Lower it back into the sauce and repeat the process. This is believed to make the goose cook evenly and absorb the sauce better. After immersing the goose in the sauce for the third time, leave it to stew for about two hours, turning it constantly. Set it aside to cool before chopping it into smaller pieces suitable for serving, as the meat may contract if cut while hot.

The goose should be served in the sauce, with a dip of ground ginger in vinegar.

Chinese cooks conserve most of the sauce and use it repeatedly as a sort of 'master' sauce, so that it becomes extremely rich and concentrated.

Ningxia's Climate and Its 'Five Gems'

Located over a thousand kilometres inland, the Ningxia Hui Autonomous Region in northern China has a mean annual rainfall of only 200-300 mm, excepting its mountain areas. The rainy season is basically in July and August, lasting about fifty days, the daily precipitation being generally less than 5 mm. On only one day a year is there as much as 25 mm of rainfall. In other words, Ningxia has a very arid climate. Not surprisingly, it is one of China's sunniest provinces, with an average of 2,800-3,000 hours of sunshine a year.

Ningxia abounds in natural resources, the best known being its so-called 'five gems': Chinese wolfberries (red gem), licorice root (yellow gem), lambskin (white gem), black moss (black gem) and Helan stone (blue gem).

Chinese wolfberries like plenty of sunshine, a dry, cool climate and saline-alkaline soil, so the local conditions suit them perfectly. The wolfberries produced in Ningxia are the best in the country as regards both quality and quantity. They are mainly grown in Zhongning, but are now produced as far to the north as the Yinchuan Plain. In Chinese medicine wolfberries are said to be good for the eyes, liver and kidneys and are much used in dishes intended as tonics.

Licorice also grows well in the local climate. Thanks to the abundant sunshine, Ningxia's licorice root is extremely sweet and has excellent curative effects in a variety of indications. Ningxia produces over one million kilos of licorice root a year.

Ningxia's grazing is rich in proteins and minerals from the Huanghe (Yellow River) and the local sheep, known as *tanyang* sheep, grow big and strong, with a pure-white curly fleece. These sheep are bred over an area of 100,000 square kilometres which also encompasses Shaanxi, Gansu and Inner Mongolia, but Ningxia is where they are most concentrated and Ningxia produces the best lambskins. Extremely light, warm and beautiful, the valuable pelts are famous throughout the world.

Facai (black moss) grows in semi-desert zones where the temperature variation is great. Because of this the local black moss contains as much as 20% protein and 57% carbohydrate, in addition to a high content of other elements such as calcium, phosphorus and iron. Apart from its good taste and high nutritive value, black moss is added to many dishes as a medicinal ingredient. It is said to reduce blood pressure and accelerate the healing of wounds, and it has a special function in eliminating fibre from the intestines and stomach.

Helan stone would not seem to be affected by the climate of the region, but it is precisely because of erosion by wind and rain and the movement of the earth's crust over the past 1,300 million years that it has emerged to the surface. Found on the eastern slopes of the Helan Range and at the foot of Mount Bijia, this stone has a fine, lustrous texture. It is generally purplish-brown or purplish-blue in colour, with green or pale-grey veining, and it forms a high-quality material for carving purposes. It is greatly prized by Chinese calligraphers and painters for inkstones and other accessories.

Getting Married in Inner Mongolia

One of the greatest attractions offered by Inner Mongolia is its vast grasslands, especially those situated near the capital Hohhot, in the southern part of the autonomous region. A stay on the grasslands is the highlight of every tourist group, and independent travellers can easily get there by joining excursions from Hohhot. One of the groups, which recently visited the Bayan Huxu Grassland, about a hundred and eighty kilometres from Hohhot in Dorbod Banner (a banner is equivalent to a county), was given an extra treat: they were all invited to a Mongolian wedding.

A unique feature of this wedding was that the bride was on the staff of the Mongolian branch of an American travel agency. Her job was to lead organised horseback riding excursions which used the Bayan Huxu Grassland as a base camp. The tourists could enjoy horse- or camel-riding there or visit other nearby grasslands, touring for up to two weeks.

This time the girl brought to the grassland her group of tourists but also her fiancé, American like herself, and they decided to get married there. The Mongolian custom, however, requires that the bride be given away by her parents. The problem was solved when a Mongolian couple very kindly agreed to act as the girl's parents and let her use their yurt as her home. The entire group was invited to participate.

On the wedding day, everybody dressed up in Mongolian costume, but the procedures and customs were all simplified. When the bridegroom arrived at the tent, accompanied by his best man, the bride was waiting for him and the men were received with the minimum fuss. Everybody drank a toast and the bride was given away.

When the young couple reached the bridal chamber, which was another tent, they followed Mongolian custom by first circling the yurt three times on horseback, then dismounting to propose a toast to each of the Mongolian elders invited to take part in the wedding. They then knelt down and washed their hands with water poured by the elders.

It was then time for the banquet, held in a large yurt, and the bride put on more elaborate decorations. The food was an entire roasted sheep from which everyone simply carved out their own desired portion. When the banquet was over, the newlyweds retired to the bridal chamber and the ceremony came to an end.

The wedding, however, inspired the local government to offer special services in future to any foreigners who desire to get married in Bayan Huxu, which is the remotest and most untouched of the grassland areas visited by tourists from Hohhot.

Photos by Wang Huilian

Images conveying inner stillness, a sense of piety and devotion – whether in the rarefied atmosphere of Zêtang, south of Lhasa in Tibet, or among the gentler landscapes surrounding Jietai Temple in the Western Hills just outside Beijing.

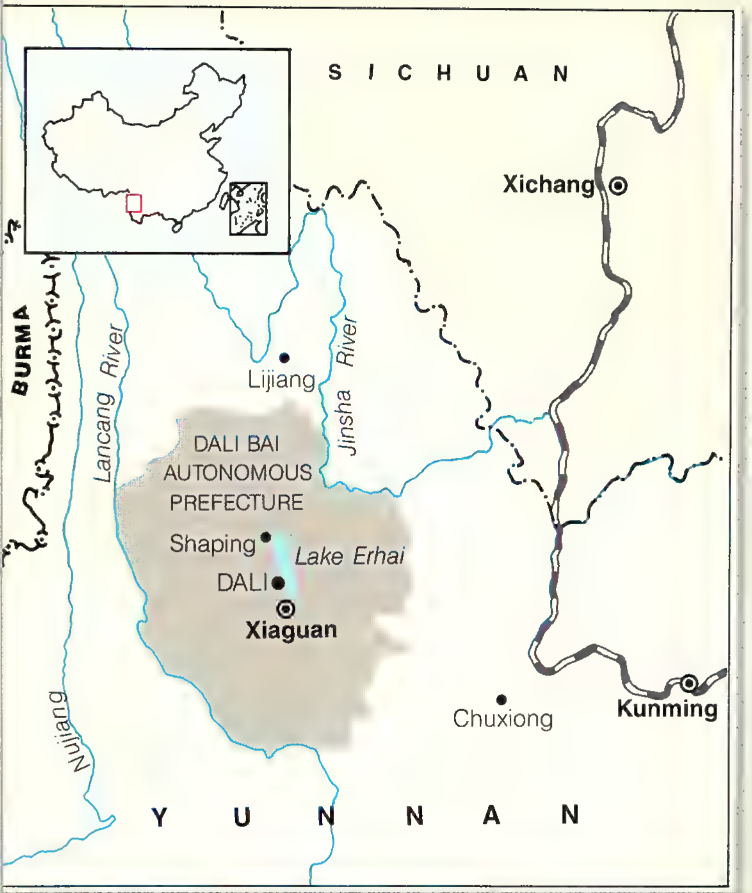
Helmut Heckmann

DALI - BETWEEN LAKE AND MOUNTAIN

Dali, capital of the Dali Bai Autonomous Prefecture, is an ancient town in the northwest of Yunnan Province noted for its glorious history and culture. It is set, in a landscape at once majestic and exquisite, between Lake Erhai and the Cangshan Mountains, whose nineteen peaks of around four thousand metres are covered with snow all year round, although the climate down in the plain around Dali is perennially mild and spring-like. The deep-blue waters of the lake, forty kilometres long and up to eight kilometres wide, are like a mirror, with fishing boats dotting the surface.

The main minority in the region, as you would expect from its name, are the Bai. The women dress in brightly coloured and harmonious costumes. The local products such as Dali marble, compressed bricks of tea, mainly for trade with Tibet, marble-inlaid wooden furniture,

CHRISTMAS
CAFE BAR



e-dyed cloth and straw-weaving articles re well-known both at home and broad.

I had a very pleasant stay in this iendly small town, now highly popular ith Western travellers. The only hotel here is the Dali No. Two Hotel, a typical hinese hostelry where a fresh thermos f hot water for your tea awaits you ithout fail every morning. I never did anage to locate the No. One Hotel!

The hotel has a volleyball court, much sed as a suntrap, where visitors can join n the *taijiquan* (shadow boxing) every orning between six and seven o'clock. ext door there is a shop which has reliable bikes for hire; the man who runs the lace acts as an informal tourist guide. n the other side of the hotel there is public bathhouse where you can take steaming hot bath then, to complete ne effect, indulge in a marvellous assage for just two yuan.

Dali has some exceptionally good ating and drinking establishments. here are also teahouses where you can et a decent meal, as well as the Café Bar or a game of chess, and the Coca-Cola estaurant for excellent steak. French ies and pizzas – all a welcome change those who have been on the road for onths. Not to forget the hotel restaurant ith its delicious pancakes.

Every Friday the back streets of Dali fill up with crowds of people buying and selling goods at the market – a market which stocks everything that you could possibly need. A visit to the Three Pagodas, sole relics of Chongsheng Temple, is also interesting. The oldest dates from the middle of the ninth century, so these photogenic pagodas represent a style extant at the time when Dali was the capital of the independent Kingdom of Nanzhao during the Tang dynasty.

Out and Around

One day I and two friends took our bicycles and crossed Lake Erhai on the ferry, intending to cycle around the lake for two or three days. Although the 'road' was covered with stones and very bumpy, we were not bothered because the scenery around us was just superb. On one side we had the huge blue lake with the snow-covered mountains in the background like a silver screen, and on the other barren, red-clay hills. A marvellous contrast!

Everywhere we looked, people were labouring in the vast fields or making their way down from the mountains laden with heavy bundles of firewood. I was amazed by all the layers of clothes they were wearing. They seemed very comfortable, while we almost got sunstroke from the killing heat.

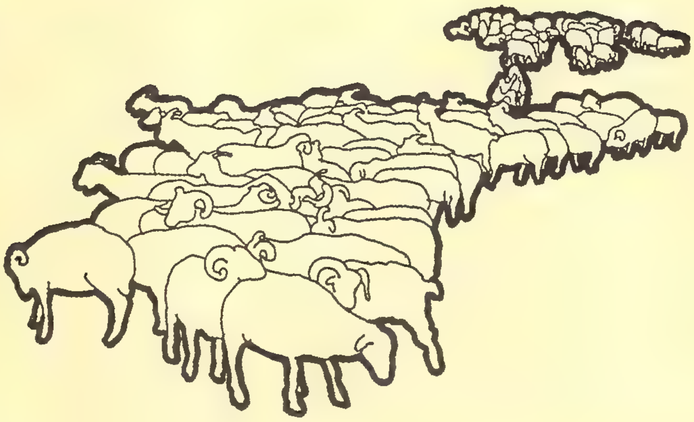
Whenever we passed through a village, the children shouted in greeting and ran along behind us. The people were very friendly and seemed genuinely surprised to see us – I had the feeling that they still rarely saw foreigners. The villages themselves were basic, with mud-brick houses and narrow alleys, but it was the quietness that really struck me. We met no cars or other motorized vehicles for two whole days! There are some cozy places to stay in these tiny villages; often villagers invite you into their houses and offer you the use of their spare beds.

On our bicycle trip we visited the market in Shaping. This market is held every Monday at the foot of a hill, and is very popular with the people of the region. It is a colourful sight with all the bright threads and cottons used by the Bai women for their hats and their embroidery: for example, the cloths with which they sling their babies on their backs.

When we got back to Dali, we were a bit sore in various places, but we had marvellous suntans. Despite the poor roads, our tyres were still full of air. This bicycle trip is a 'must' for visitors to Dali.

Rose van der Poel

TRAVEL NOTES



Train Schedules
Beijing — Yinchuan — Lanzhou

169 Dir.	43 Exp.	Train No. / Station	44 Exp.	170 Dir.
17:00	11:01	**Beijing**	↑ 19:51	13:33
21:54	15:30	**Zhangjiakou South**	14:52	08:11
01:05	18:31	**Datong**	12:13	05:18
06:13	23:34	**Hohhot**	07:03	23:50
09:30	02:41	**Baotou**	03:54	20:40
19:12	11:56	**Yinchuan**	18:34	10:40
	13:06	**Qingtongxia**	17:16	
	15:05	**Zhongwei**	15:36	
	22:05 ↓	**Lanzhou**	08:33	

Dir. — Direct
Exp. — Express

Hotels in Ningxia

Location	Name	Address	Telephone	Tariff (¥)
Yinchuan	Ningxia Hotel Yinchuan Hotel Yinchuan Oasis Hotel Xinhua Hotel Ningxia Huagong Hotel	5 Park Street 41 Jiefang Street W. 25 Jiefang Street W. 31 Xinhua Street E. New Town	22131 24909 26042 26352 77691	45-90 — — — —
Zhongwei	Zhongwei Guesthouse	—	—	45-75
Zhongning	Zhongning Guesthouse	—	—	45-75
Wuzhong	Wuzhong Guesthouse	—	—	45-75
Guyuan	Guyuan Guesthouse	—	—	45-75
Qingtongxia	Qingtongxia Guesthouse	—	—	45-75

Long-Distance Buses ex Yinchuan

Route	Distance (km)	Fare (¥)
Yinchuan — Wuzhong	59	1.40
Yinchuan — Qingtongxia	76	1.90
Yinchuan — Zhongning	152	3.70
Yinchuan — Tongxin	218	5.30
Yinchuan — Guyuan	342	8.40
Yinchuan — Zhongwei	173	4.20

CAAC Flights to and from Yinchuan

Route	Days of Week	Dep.	Arr.	Flight No.
Beijing — Yinchuan	1 5	13:30	17:10	2162
Yinchuan — Beijing	1 5	09:10	12:50	2161
Taiyuan — Yinchuan	1 5	15:30	17:10	2162
Yinchuan — Taiyuan	1 5	09:10	10:45	2161
Xi'an — Yinchuan	1 5	06:55	08:35	2213
Yinchuan — Xi'an	1 5	17:50	19:30	2214

(Valid from summer to autumn 1988)

Average Climatic Conditions of Ningxia

City		Jan.	Feb.	Mar.	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Yinchuan	Temperature (°C)	−9.0	−4.8	2.8	10.6	16.9	21.4	23.4	21.6	16.0	9.1	0.9	−6.7
	Rainfall (mm)	1.1	2.0	6.0	12.4	14.8	19.9	43.6	55.9	27.3	14.0	5.0	0.7
Tongxin	Temperature (°C)	−8.5	−4.5	3.3	10.7	16.4	20.9	22.7	21.1	15.5	8.9	0.3	−6.4
	Rainfall (mm)	1.7	2.8	6.8	17.6	25.6	23.7	56.8	68.5	45.9	19.8	7.0	0.9
Zhongning	Temperature (°C)	−7.4	−3.6	4.1	11.6	17.2	21.1	23.4	21.7	16.2	9.6	1.5	−5.6
	Rainfall (mm)	1.0	1.2	3.8	11.7	18.1	20.7	42.7	66.8	36.2	14.9	4.8	0.9

Ningxia Highlights

dventure Trips

Rafting trips down the Huanghe (Yellow iver) and camel safaris in the Tengger esert, such as those described in our pecial Features in this issue, were introuced only recently by the Yinchuan ranch of China International Travel ervice.

Four hide rafts, each measuring about ixteen square metres, are available to take ourists for short trips along the river from hapotou. Each raft is equipped with afety aids, binoculars, sun shades, etc., nd has a crew of four.

The camel trains, also properly equiped, take a route similar to that covered n our article, but from Shapotou. A vehicle ill provide back-up and assistance if ecessary.

hapotou and the Desert esearch Centre

Situated at the southern tip of the engger Desert on the banks of the uanghe, the town of Shapotou (literally, and dune') gets its name from a crescenthaped dune which towers more than ighty metres. Apart from being the point f departure for the trips mentioned bove, Shapotou is interesting as an xample of China's success in controlling he advance of the desert.

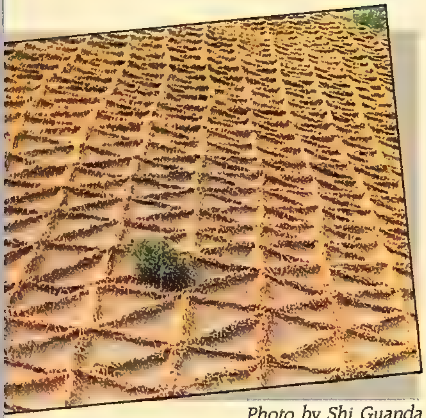


Photo by Shi Guanda

After the first railway link through the esert was built in 1958 from Baotou in nner Mongolia via Ningxia to Lanzhou in ansu, the difficulty of keeping it open soon became obvious. With about fifty-five kilometres of track crossing the Tengger Desert, sections of the railway line were continually being submerged by drifting sand. One of the worst-hit areas was that around Shapotou.

In the 1950s, the local government began to implement measures in an attempt to stabilize the sand, basically consisting of laying straw in a checkerboard pattern over large areas to protect and encourage plant growth. In 1956 the Shapotou Desert Research Centre was set up for this purpose. As a result, thousands of hectares of land flanking the railway are now a mass of trees and shrubs, while sand-fixation projects at a variety of stages of progress can be seen further out.

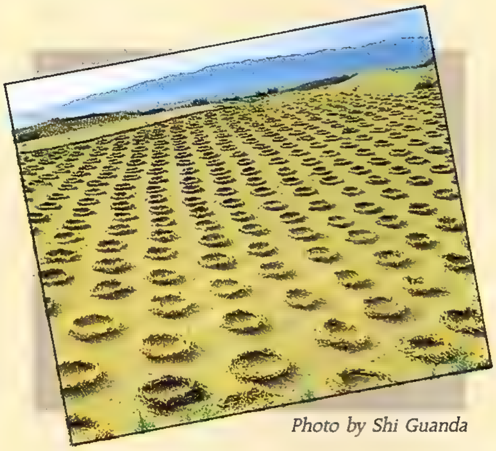


Photo by Shi Guanda

Tongxin's Great Mosque

Tongxin in central Ningxia is the site of one of the region's largest and most unusual mosques. Believed to have been built during the Ming dynasty (1368-1644), it combines a traditional Chinese wooden structure with Islamic ornamentation of wood carvings and carved bricks. Its main hall can accommodate nearly one thousand people.

Photo by C.K. Tong

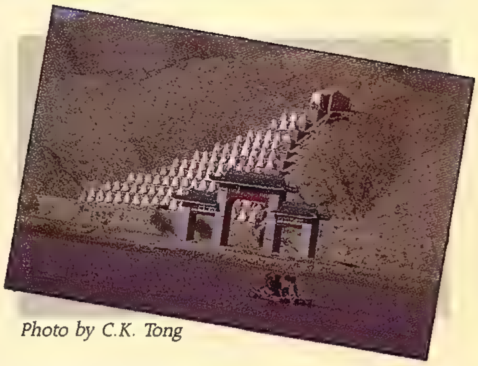


Photo by C.K. Tong

108 Pagodas

A few kilometres south of the county town of Qingtongxia, opposite the western end of the Qingtong Dam, a huge complex of vase-shaped white pagodas or dagobas spreads over the slope. Totalling 108, they are arranged neatly in rows to form a giant triangle. Each of them is around three metres tall. As Western Xia relics have been unearthed in the vicinity and as Buddhism was very popular during the Western Xia (1038-1227), it is possible that the pagodas date from that period.

Motorboat trips are available from the dam.

Photo by C.K. Tong

Xumi Mountain Grottoes

This is a group of Buddhist cave temples situated fifty-five kilometres northwest of Guyuan in southern Ningxia. Numbering in all over one hundred, only twenty-two of the grottoes dating from the Northern Dynasties to the Ming dynasty (that is, from the fifth to the seventeenth century) are still intact, but they display some very fine Northern Wei carvings and Buddhist statuary.

Other major sights along the Huanghe and up in the northern part of the region include **Gaomiao Monastery** in Zhongwei, **Shikong Monastery** in Zhongning, and **Yinchuan** – all covered in our Special Features – and the **Helan Range**, which rises to over three thousand metres and is best approached from Yinchuan.

NEWS

CITS Services for Individual Tourists

A department catering for individual tourists has been set up in the Chongwenmen Hotel in Beijing by China International Travel Service (CITS). Services offered include package tours (for 10 people maximum), mini-packages and incentive and business tours. It also directs tourists on an individual basis and arranges international conferences.

New Air Route Guangzhou — Lhasa

This May CAAC started a round-trip service from Guangzhou to Lhasa every Wednesday using a Boeing 707. Flight time for the journey of 2,650 kilometres is about four hours. Before this, passengers going to Tibet had to make a stopover in Chengdu, capital of Sichuan Province.

On the Establishment of Hainan Province

To mark the establishment of Hainan Province — Hainan Island having formerly been under the administration of Guangdong — a commemorative coin has been issued by the postal authorities in Haikou. Made from nickel-copper alloy, with commemorative wording on one side and the design of a dragon on the other, the coin sells for five yuan.

A set of four commemorative stamps has also been issued. With face values of 8, 10, 30 fen and 1.10 yuan respectively, the stamps feature Wuzhi (Five Finger) Mountains, the River Wanquan, Tianya Haijiao (The Cape at the End of the Earth) and Luhuitou (The Deer Turns Back) — famous Hainan beauty spots.

New Hotels

Part of the new Xi'an Art and Cultural Centre, the **Hotel Dynasty** will open in Shaanxi's capital in September 1988. It has 550 rooms and suites, a sophisticated multi-purpose theatre seating 1,200, four restaurants and lounges, a ballroom and function rooms, a swimming pool and tennis courts.

Three other hotels have opened in Xi'an since the beginning of the Year of the Dragon: the **Banpo Cave Guesthouse** situated near the Banpo Museum, the three-storeyed **Bell Tower Hotel** in the city centre and **Wannian Hotel** in the eastern suburbs.

The Banpo Cave Guesthouse features 44 'loess cave'-style suites. This hotel is well-appointed and has a rather quaint atmosphere, with sculpted beams and pillars and palace lanterns in the style of the Ming and Qing dynasties.

In Liaoning Province in China's northeast, the **Rose Hotel** in Shenyang, jointly built and run by Shenyang Northern Trading Company and Hong Kong Transport and Investment Company Limited, opened for business on 18 April. This is a twenty-storey hotel with central air-conditioning, piped music and closed-circuit TV. Facilities include a discotheque, a coffee shop and eight restaurants serving different Chinese dishes and snacks. The Lijingxuan Restaurant in the imperial style appropriately also offers Manchu specialities.

Chengdu, capital of Sichuan Province, also has a new hotel — the **Minshan Hotel.** Situated on Renmin Road South opposite the Jinjiang Hotel, this 337-room hotel has restaurants serving Sichuan and Western dishes as well as a special health food restaurant, a music bar, a gymnasium and IDD facilities.

Recently opened in Beijing — the **Huaxi Hotel,** the first to be privately owned and jointly financed by rural enterprises in Beijing and Shijiazhuang.

The hotel is situated at Liuliqiao, in Sanhuan Road South, in the western zone of the capital. It is built in the traditional Beijing style with 114 rooms in three different grades. The hotel has good carparking, plus fifty limousines and minibuses for hire.

New Sports Tourism

In addition to mountaineering, cycling, horse-riding, martial arts, motor-cycling, skiing, hunting, boxing, keep-fit programmes, etc., China Sports Travel Company is to offer a range of new services. These will include a car race along the Silk Road, which will be held in the latter half of the year, China's second international balloon festival in Guilin in Guangxi Province, the first international swimming festival on the River Yangtse in Jiangsu in early August, an American football match, hiking along the Great Wall, an international martial arts contest, safaris in the Taklimakan Desert, and an international yacht race.

Enquiries can be directed to the company's headquarters in Beijing.

UNESCO Organizes Silk Road Explorations

Research teams from twenty countries are to explore three different routes to examine the role the Silk Road played in East-West exchanges. An initial meeting will be held in the autumn in Japan to finalize the details.

The first route undertaken will be the so-called 'Maritime Silk Road', which will take about three months. Researchers will start from Venice in 1989, passing through the Mediterranean Sea, the Suez Canal, and along the coasts of India and Southeast Asia before arriving in China; they will finish their journey in Japan. The second team will journey overland, starting in 1990, and take about two months travelling from Leningrad in the USSR through various parts of Soviet Central Asia, including Samarkand, then via Mongolia to reach China. The third team will start a two-month caravan journey the following year from Istanbul, travelling to China via Syria, Iran and Pakistan.

Follow-up meetings will be held in 1992 in Paris. It is envisaged that the research results will be publicized and documentary films made and televised in the 158 UNESCO member countries.

Facilities Extended at Beijing's Summer Palace

Existing attractions at this famous imperial site west of Beijing include various exhibition halls and palaces, and the possibility of having photos taken in ancient costume, savouring an imperial feast, cruising on the lake and viewing the sunset over the Western Hills.

Two large dragon boats and over forty small ones are now available for cruises on Lake Kunming.

The Dragon Temple, Shouzhai Hall, former residence of the eunuch Li Lianying, and Leshou Hall, former residence of the Empress Dowager Cixi which has recently been enriched with exhibits, are now also open to the public. Located on Nanhu (South Lake) Isle, these sites are scattered with sculptures made by the famous Tianjin Clay Figure Zhang Sculpture Factory.

New Renminbi Notes Issued

Four new renminbi notes in denominations of 1, 2 and 100 yuan, as well as 2 jiao (20 fen) have been issued by the People's Bank of China.

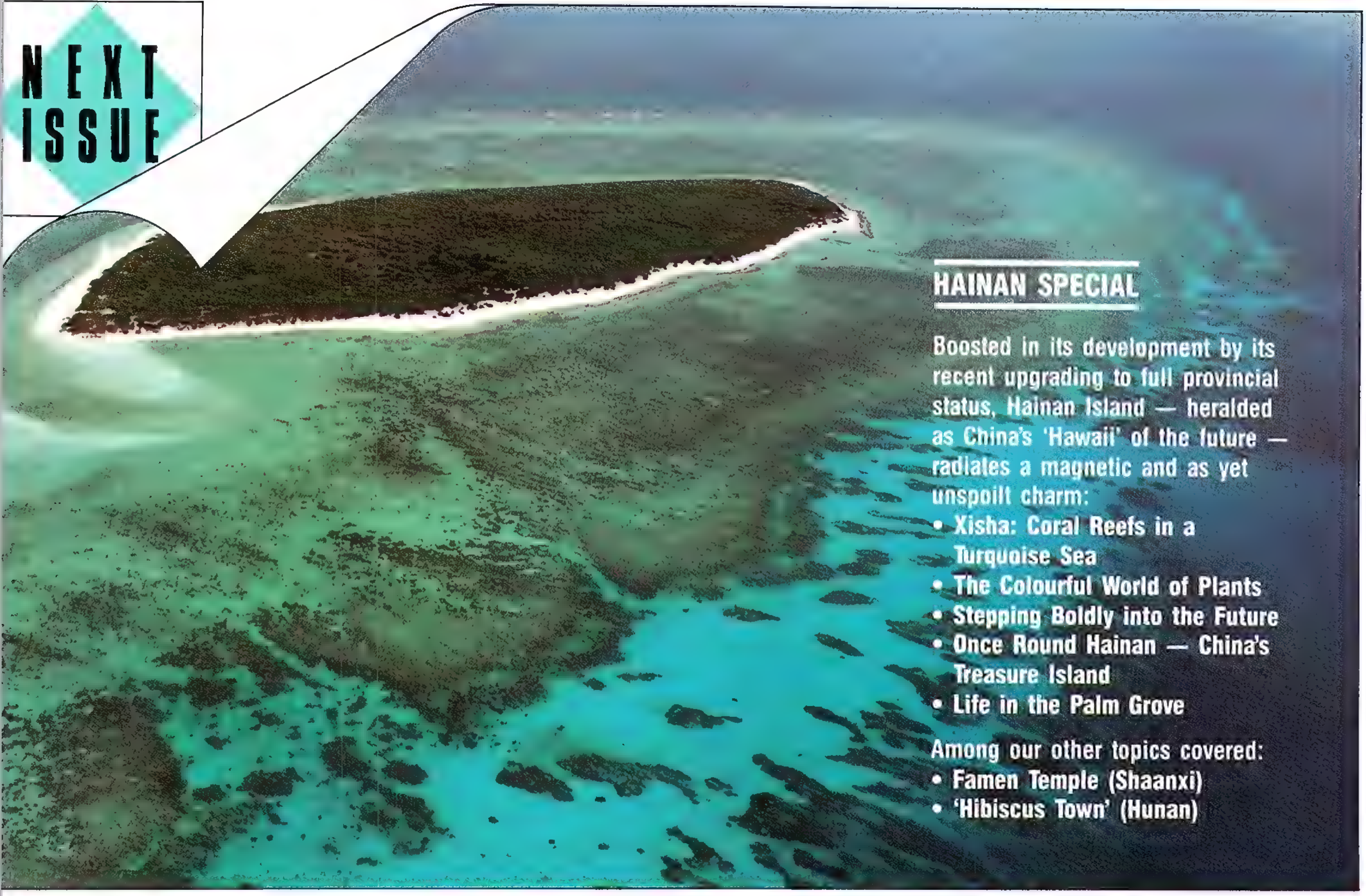
The 100 yuan note in black and blue features portraits of the late Chinese leaders Mao Zedong, Zhou Enlai, Liu Shaoqi and Zhu De on the front and an image of the Jinggang Mountains on the reverse.

The rest bear portraits of Chinese minorities on the front, with scenic spots on the back.

Ming Underground Palace in Hubei

Situated at Baling (Eight Ranges) Mountain in Jingzhou, Hubei Province, this mausoleum was built for the fourteenth son of the first Ming emperor, Zhu Yuanzhang. The five well-preserved chambers of brick and stone cover a total area of 102 square metres. Over ten figurines and articles made of precious metals were found.

NEXT ISSUE



HAINAN SPECIAL

Boosted in its development by its recent upgrading to full provincial status, Hainan Island — heralded as China's 'Hawaii' of the future — radiates a magnetic and as yet unspoilt charm:

- Xisha: Coral Reefs in a Turquoise Sea
- The Colourful World of Plants
- Stepping Boldly into the Future
- Once Round Hainan — China's Treasure Island
- Life in the Palm Grove

Among our other topics covered:

- Famen Temple (Shaanxi)
- 'Hibiscus Town' (Hunan)

GUANGDONG STATIONERY & SPORTING GOODS IMP. & EXP. CORPORATION

SCOPE OF BUSINESS: Nylon tents, nylon sleeping bags, air mattresses, folding beach beds, lacquer beach chairs, straw mats, beach umbrellas, hats, leather products, souvenirs.

Contact person: Chen Ping

774 Dongfeng Road East, Guangzhou, China
Tel: 775090-717 Fax: 020-766079
Cable: 6904 or GSSGB Telex: 44799 GSSGB CN

GUANGDONG SILK

Guangdong Afit Brand Pure Silk Knitwear

Provides you with warmth in winter and
coolness in summer. Soft, light and comfortable.

CHINA SILK IMPORT & EXPORT CORPORATION, GUANGDONG BRANCH
63, Wen Ming Road, Guangzhou, China Phone: 331750 Cable: "SILK" Guangzhou Telex: 44531 CSCGD CN Code: ACME Fax: 332995

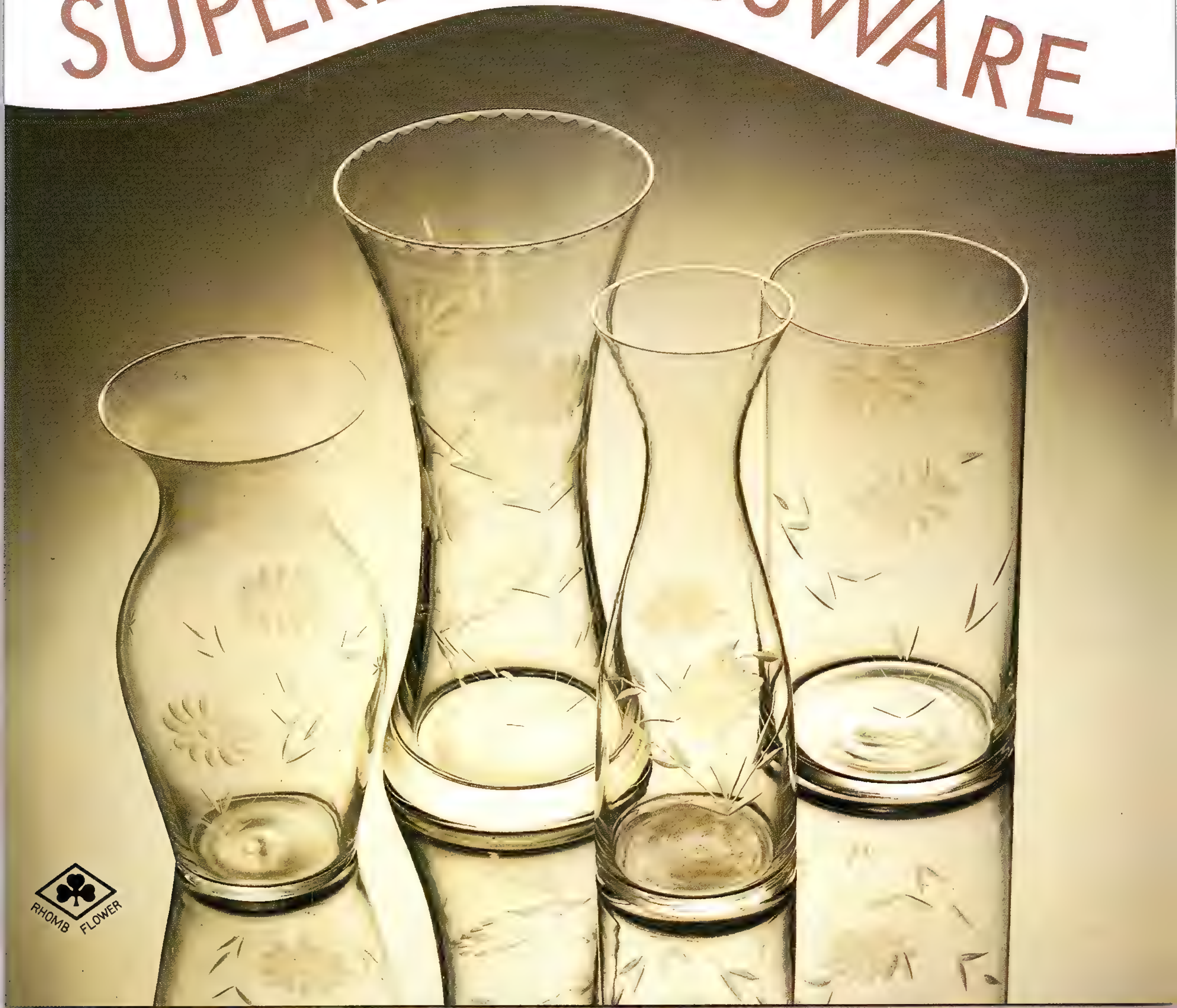
SUPERB GLASSWARE

Each piece of "Rhomb Flower" brand glassware is made of top quality slice and chemical materials by delicate workmanship. Classy in design, the glassware has a high degree of transparency.

There is a wide range available:

- **Machine-made glass tumblers of flat varnish and of printed patterns;**
- **Blown glass tumblers of flat varnish and of printed patterns;**
- **Various goblet sets;**
- **Flower vases; and**
- **Seven-piece wine-glass sets.**

BLIC CHINA NATIONAL LIGHT INDUSTRIAL
PRODUCTS IMPORT & EXPORT
CORPORATION, BEIJING BRANCH
76 Changan Street W., Beijing, China
Cable: "INDUSPK" BEIJING
Telex: 22142 LITBJ CN Fax: 65.7029



Antelope
Antelope

開士米、駝毛、純毛、混紡、滌毛毛氈。
質地輕柔，色澤和諧，家庭必備。

Cashmere, camel wool, pure woolen, mixed fabric and polyester-wool blankets.
LIGHT AND SOFT, HARMONIOUS IN COLOUR, INDISPENSABLE FOR EVERY FAMILY.

中國紡織品進出口公司
北京市針棉織品分公司
北京西直門內樺皮廠 3 號
電掛：“PEKIKNIT” Beijing
電傳：22607 PKNIT CN

CHINA NATIONAL TEXTILES IMPORT & EXPORT CORPORATION, BEIJING KNITWEAR BRANCH
No. 3 Hua Pi Chang, Xizhimen Nei,
Beijing, China
Cable Address: “PEKIKNIT” Beijing
Telex: 22607 PKNIT CN

三星牌

THREE STARS BRAND

COOKWARE AND GLASSWARE FROM HEBEI

Three Stars Cookware and Glassware give you up-to-the-minute styling and convenience

- *We produce cast-iron dishes, pots and barbecue utensils*
- *Production to your supplied designs welcomed*

TWO BEER MUGS
THREE STARS BRAND GLASSWARE
2 BEER MUGS

- *All hand-blown*
- *Special presentation boxes designed for safe transport*

HELI

China National Light Industrial Products I/E Corp., Hebei Branch

8 Jichang Rd., Shijiazhuang, Hebei, China.
Telex: 26221 HELIC CN.
Cable: "INDUSTRY" SHIJIAZHUANG.

MYNA
巧哥

LOOKING FOR NEW SOURCES?

We are happy to sell wholesale directly to importers.

World-class textile products for the home.

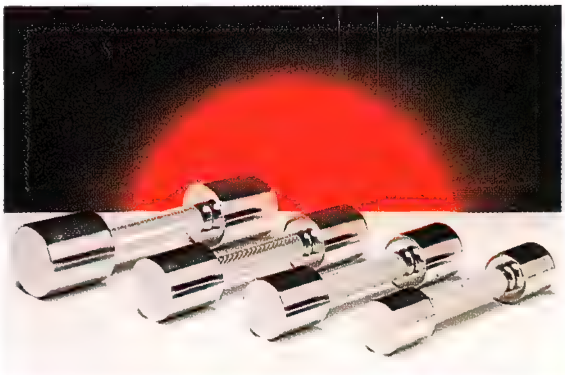
A full range of bedsheets (width: 54"-80"), bath towels (20"×40", 25"×50", 27"×54", 30"×60"), face towels, pillowcase protectors, cot blankets, bedcovers, wool blankets, cotton bedspreads, dish cloths, baby's nappies and much more.

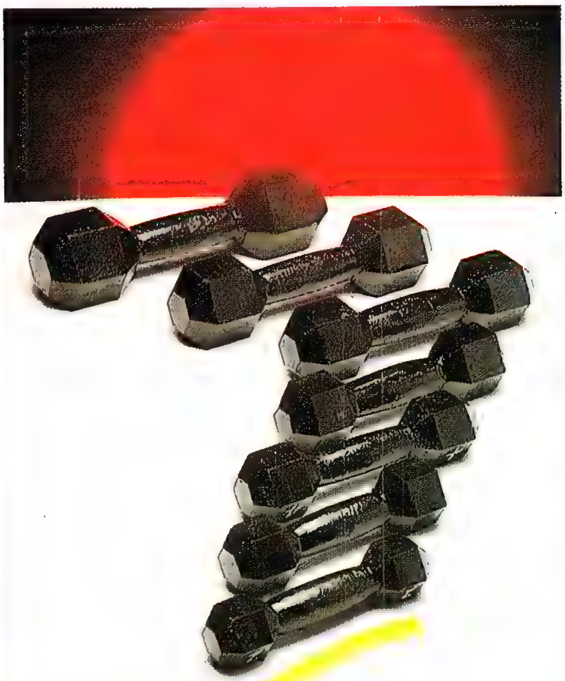
For details, please write to Mr. Shi Zhi Wei on your company letterhead or telex full particulars. Brochure on request.

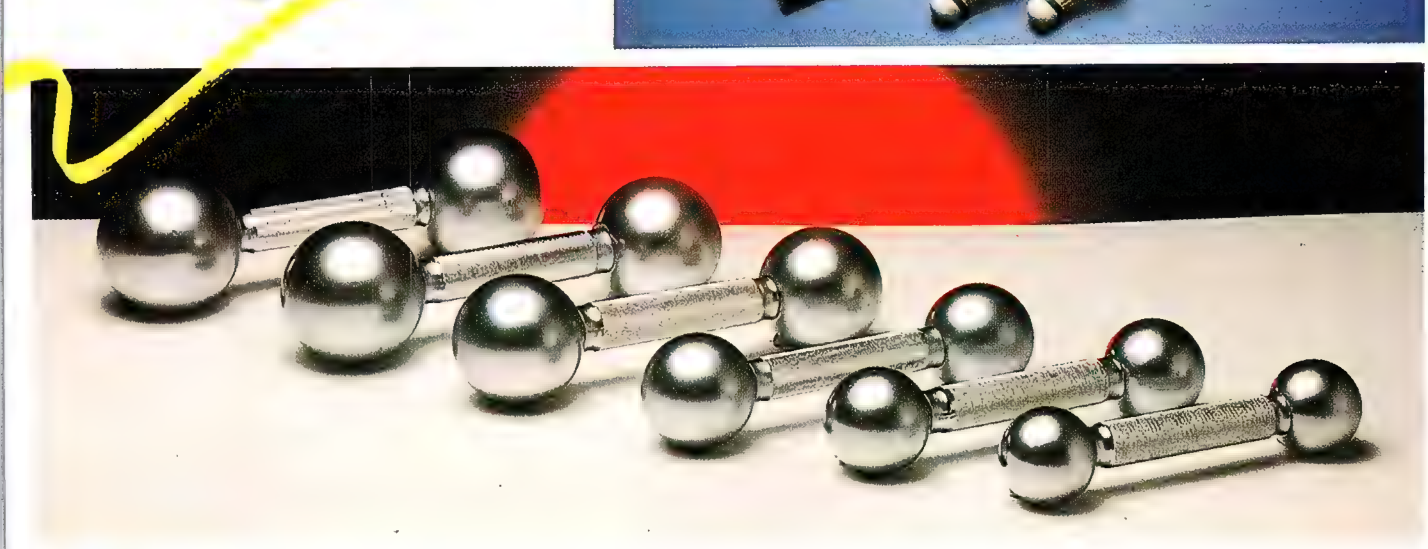
China National Textiles Imp./Exp. Corp.,
Jiangsu Knitwear & Home Textile Branch
50 Zhonghua Road, Nanjing, China
Telex: 34047 KNIT CN
Fax No: 628345 NANJING CHINA

Sichuan Sporting Goods

The Winners' Choice





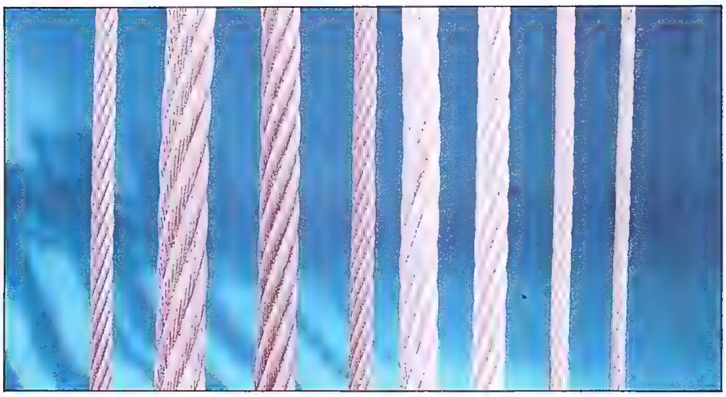


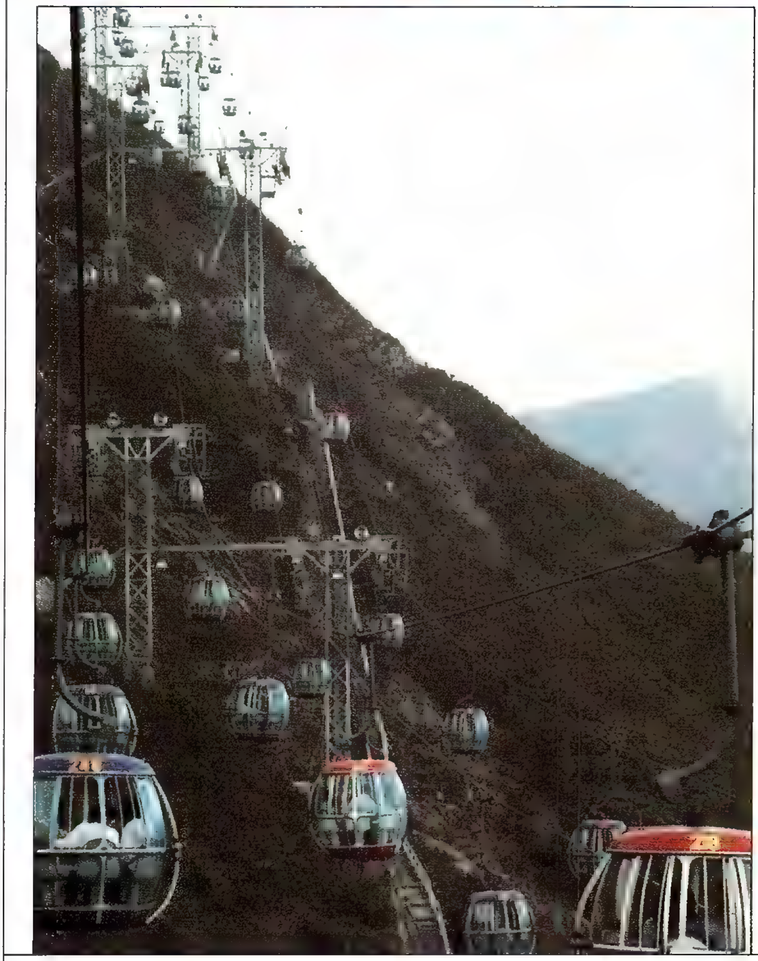
SLIE

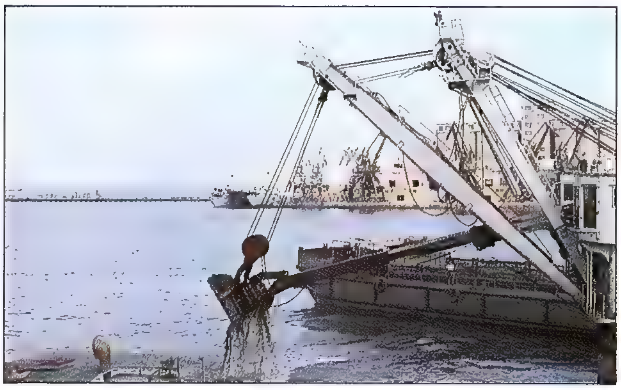
China National Light Industrial Products Import & Export Corporation, Sichuan Branch
16, Section 3, Renmin Zhong Road, Chengdu, Sichuan, China Tel: 63190, 63497
Cable: "INDUSTRY" CHENGDU or 1157 Telex: 60150 SLIE CN Fax: 63180

安 用 牌

STEEL WIRE ROPES







Steel wire cord for conveyor belts, galvanized steel cord for high-pressure rubber hoses, tyre steel cord, steel wire for high-pressure rubber hoses, steel wire ropes for aviation, galvanized steel cord for use involving pulling, steel wire rope for cranes, elevators, winches, hoists, tugboats, cargo nets, belt conveyors, suspension bridges, cableways; also for making traction cables and for floating timber, etc.

中国五金矿产进出口公司
MINMETALS

CHINA NATIONAL METALS & MINERALS IMPORT & EXPORT CORP.,
LIAONING BRANCH
145 Stalin Road, Dalian, China   Telex: 86153 MIMET CN, 86453 MIMET CN
Cable: ''MINMETALS'' DALIAN   Fax: 239809 DALIAN, (0411) 239809

Beijing 'Tiantan' Brand Carpets
Bring You the Luxury Enjoyed
by Chinese Emperors
天 壇 牌
TEMPLE OF HEAVEN

- *First of its kind to be sold abroad*
- *First of its kind produced in handicraft workshops*
- *First-prize winner in Chinese carpet categories at international fairs*
- *Top-quality design*

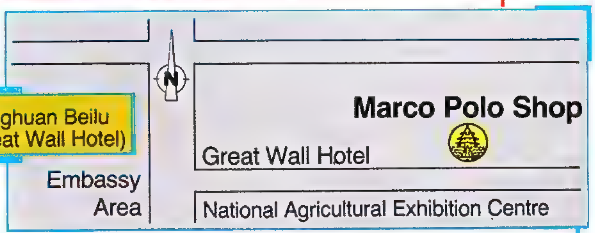
Having a history of catering to the imperial family for over a thousand years, Beijing carpets offer you richness and colour, unique technology and auspicious greetings from the ancient capital.

For purchases, please contact
MARCO POLO CARPET SHOP
Add: No. 6 Hall, National Agricultural Exhibition Centre, Beijing, China
Tel: 58, 2331 ext. 259 Cable: CARPETBRAN BEIJING Telex: 20051 BCBR CN

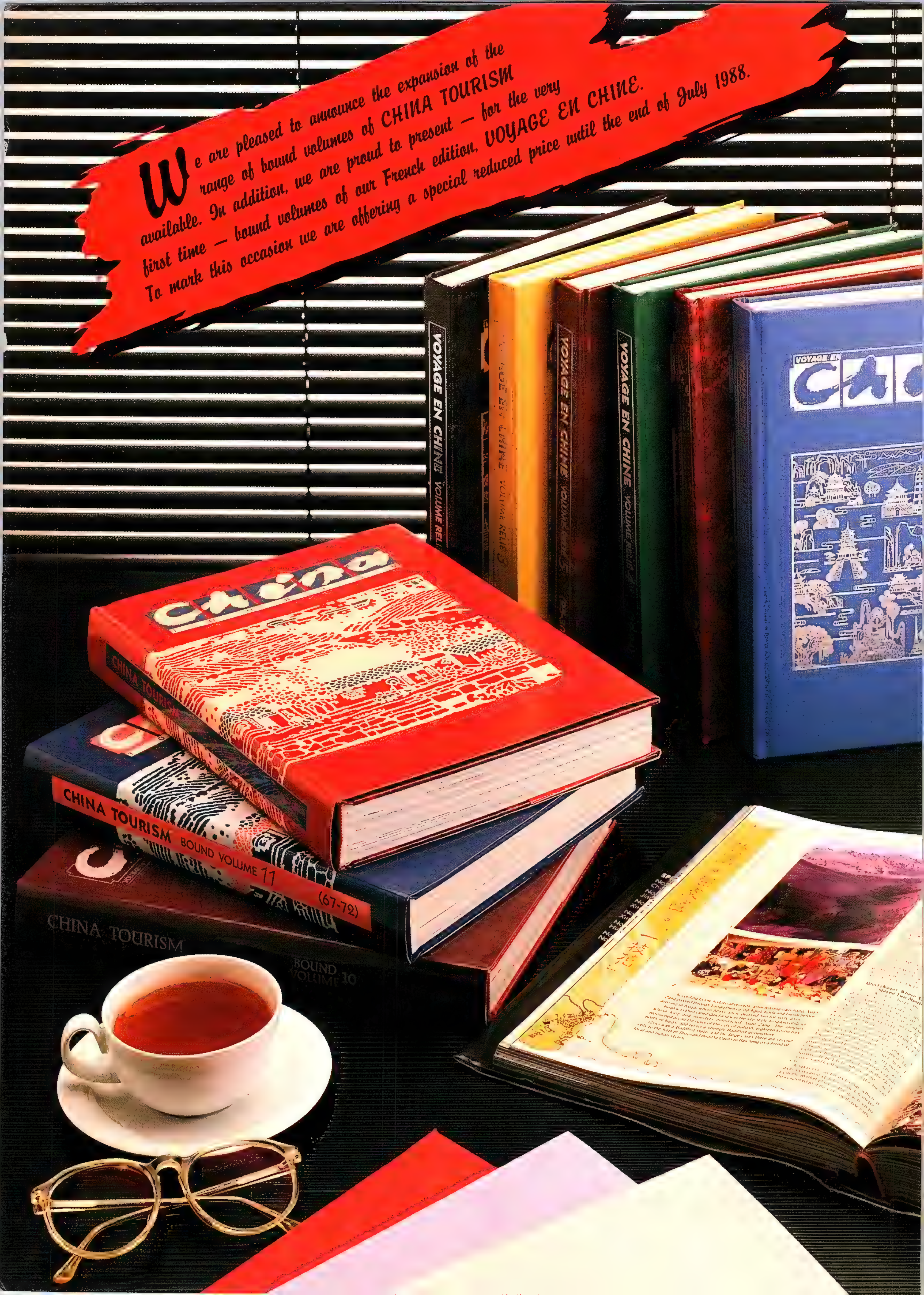
DISCOUNT VOUCHER

5% – 10% discount on purchases for readers of ***China Tourism***

Location: Donghuan Beilu
(Next to the Great Wall Hotel)


N
Marco Polo Shop
Great Wall Hotel
Embassy Area
National Agricultural Exhibition Centre

Add: No. 6 Hall, National Agricultural Exhibition Centre, Beijing, China
Tel: 58, 2331 ext. 259


VOYAGE EN CHINE VOLUME RELIÉ
China
CHINA TOURISM BOUND VOLUME 11 (67-72)
CHINA TOURISM
BOUND VOLUME 10
VOYAGE EN Chine

We are pleased to announce the expansion of the range of bound volumes of CHINA TOURISM available. In addition, we are proud to present — for the very first time — bound volumes of our French edition, VOYAGE EN CHINE. To mark this occasion we are offering a special reduced price until the end of July 1988.

BOUND VOLUME ORDER FORM

Please send me the CHINA TOURISM BOUND VOLUMES:

ENGLISH EDITION
VOL 8 (49-54) ☐
VOL 9 (55-60) ☐
VOL 10 (61-66) ☐
VOL 11 (67-72) ☐
VOL 12 (73-78) ☐
VOL 13 (79-84) ☐

FRENCH EDITION
VOL 1 (1-6) ☐
VOL 2 (7-12) ☐
VOL 3 (13-18) ☐
VOL 4 (19-24) ☐
VOL 5 (25-30) ☐
VOL 6 (31-36) ☐

☐ CHEQUE ENCLOSED

NAME:____________________

ADDRESS:____________________

____

TEL:____________________

☐ PLEASE DEBIT MY CREDIT CARD

☐ VISA ☐ MASTER ☐ AMEX ☐ DINERS

CARD NO.____________________

EXP. DATE____________________

SIGNATURE____________________

VOL.	UNIT PRICE	PRICE INCLUDES PACKING AND SURFACE POSTAGE WITH REGISTERED MAIL			
		HONG KONG	**MACAU**	**CHINA**	**OTHERS**
English Edition 8, 9	~~HK$90~~ **HK$72**	~~HK$110~~ **HK$92**	~~HK$110~~ **HK$92**	~~HK$110~~ **HK$92**	~~US$18~~ **US$14.50**
10, 11, 12, 13	~~HK$100~~ **HK$80**	~~HK$120~~ **HK$100**	~~HK$120~~ **HK$100**	~~HK$120~~ **HK$100**	~~US$18~~ **US$14.50**
French Edition 1, 2, 3, 4, 5, 6	~~HK$100~~ **HK$80**	~~HK$120~~ **HK$100**	~~HK$120~~ **HK$100**	~~HK$120~~ **HK$100**	~~US$18~~ **US$14.50**

N.B. Special price valid until end of July 1988

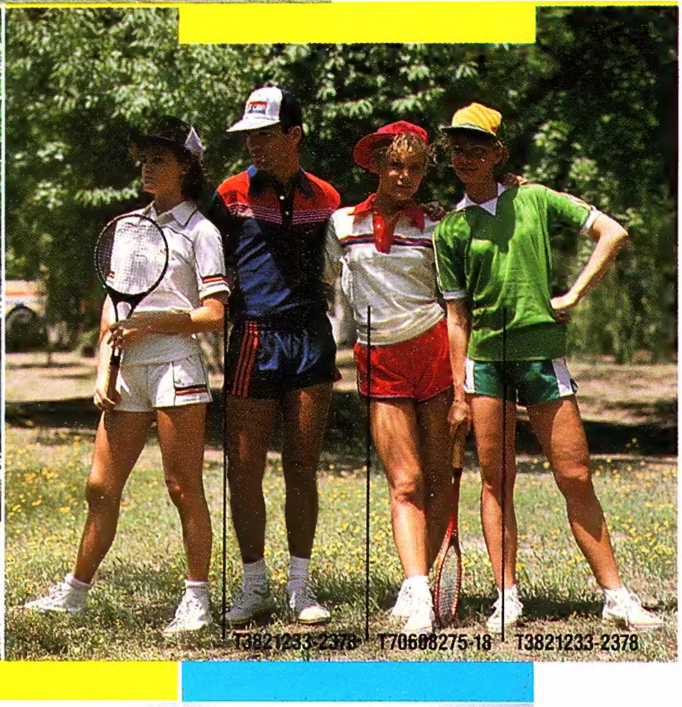
POSTAGE
WILL BE
PAID BY
LICENSEE
郵費由持
牌人支付

NO POSTAGE
STAMP
NECESSARY IF
POSTED IN
HONG KONG
如在本港投寄
毋須貼上郵票

Business Reply Service
Licence No. 1739

香港中國旅遊出版社
H.K. CHINA TOURISM PRESS
17/F., V HEUN BLDG.,
138 QUEEN'S ROAD, CENTRAL,
HONG KONG

100369963-13
100369147-1
3229037-4
32229653-4


T3821233-2378
T70608275-18
T3821233-2378

3370574-18A

3229009-4A
32228785-8A

70609009
389026-A

Processing with supplied materials and designs welcomed.

Tianjin Stationery & Sporting Goods Imp. & Exp. Branch
172 Liao Ning Road, Tianjin, China Cable: "STASPORT" Tianjin Telex: 23244 TJSSG CN

Heaven Temple
PINEAPPLE
SO FRESH AND DELICIOUS!
Superb as dishes and side dishes!.. Great for mixing punches . . . !
Heaven Temple
PINEAPPLE
WHOLE SLICES IN SYRUP
580
Heaven Temple
PINEAPPLE
PIECES IN SYRUP
Heaven Temple
PINEAPPLE
580
Heaven Temple
PINEAPPLE
850
Heaven Temple
PINEAPPLE
580

HEAVEN TEMPLE BRAND
天壇牌

CHINA NATIONAL CEREALS, OILS AND FOODSTUFFS IMPORT & EXPORT CORPORATION, GUANGDONG FOODSTUFFS BRANCH
中國糧油食品進出口公司廣東省食品分公司 廣州市 沿江西路59號
59 YANJIANG ROAD WEST, GUANGZHOU, CHINA P.O. BOX NO. 69
CABLE: 5440 or "FOODCO" TELEX: 44381 KFDCO CN TELEPHONE: 887598

BEE FLOWER BRAND
MADE IN CHINA
Enjoy the natural essences,
Enjoy the fragrance of
BEE & FLOWER
sandalwood soap
BEE & FLOWER
(SANDALWOOD)
MADE IN CHINA

China National Light Industrial Products Import & Export Corporation, Shanghai Branc

■ 209 Yuanmingyuan Road, Shanghai, China ■ Cable: "INDUSTRY" Shanghai ■ Telex: 33054 INDUS CN ■ Fax: 008621-2906

KALKADOON
$3.50
MELB. 67 9199